

WILLIAM PENN  
And the  
QUAKERS



EITHER  
*Impostors, or Apostates,*

Which they please :

Proved from their avowed Principles, and contrary Practices.

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*Inest sua gratia parvis.*

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2 Tim. 3. 8, 9.

*Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be made manifest unto all men, as theirs also was.*

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*By Trepidantium Malleus.*

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L O N D O N :

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by John Lawrence at the Angel in the  
Poultry. 1696.

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T O T H E

Humourſom READERS.

My Brethren,

**I**N this quarrelſome Age, wherein little that is written can pleaſe all, or moſt, I muſt expect to fall under the Censure of not a few. Perhaps in an angry fit, you will be ready to Object; Is there not enough, and more then enough in this ſcribbling Age, written againſt this People already? I Answer,

There is too much, and yet too little: Many trouble the world with long vagaries about things leſs material; or their more weighty things are not expreſs'd in ſo few words, nor their arguments managed with that conciſeneſs as could be wiſh'd.

*He is the best Soldier, who attacking an Enemy, runs on him and stabs him to the heart; whether I have so stab'd Quakerism to the heart, if you will be sober, be you judges, or the Quakere either, who have any intervals from their Deliriums.*

*Two things are often enquired about Books, How large they be? And what they cost? If they be too large, or cost too much, Men either neglect them, or read them with a running eye; but if short, and of little cost, not only their Money, but (that which is more precious to Studious men) their time is well saved.*

*Here is a little Book, and of small price, and things not written of by others. Some may ask,*

*What should induce you to this work?*

*A. I have sought for William Penn many years, and coming as a stranger to London, have here found him; and I think the Queries sent to him are unexceptionable and unanswerable; and I have*

have more reasons than one to think William Penn is of the same Opinion; for this I appeal from his mouth to his conscience, if he hath any; he may say as Ahab to the Prophet, Hast thou found me, O mine enemy! 1 Kings 21. 20.

It may be you will say, You are too hot. A. Perhaps you are too cold; read the after-account of the Man before you are so waspish and quick. If you say, I like not this Dispute; then let it alone, and leave it to them that do: If the Bookseller have been deceived by me, it is pity you should be so by him. Look well to your Pockets, and be sure you throw not away your Money for nothing, especially when good Money is as scarce as good Subjects.

Many Writers get others to recommend their Books to the world; but I care not to trouble any such; for they overvalue their Freinds, and so their Writings: I will therefore do it my self. In short, I tell you I am a quick writer

of sudden flights. Yet if you will have my opinion, I think it is not jejune-ly done, nor to be reckoned among the meanest Books against this People. However I have pleased my self, and that is something, and many an honest man too ( I doubt not ) and that is more. But if I please not you, I care not, and so till you and I be in a better humour,

Farewell.

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Q U E.

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# QUESTIONS

SENT TO

William Penn.

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*Question 1.*

**W**Hether He, or any of them will, or dare stand forth and say, I desire no Pardon from a Holy God, for any Imperfection in Thought, in Word, or in Action, in the close of a Day, of a Week, of a Month, of a Year, since his or their imaginary perfect sinless State?

I intreat them into whose hands this Book shall fall, to take notice, That I kept no Copy of my Queries to him, not intending them for open view, much less

A 4 for

for the Press ; I dare not therefore pretend strict exactness to words, but sense ; and for this I dare challenge him to deny it.

Now if they are as Perfect as *Adam* was before he Fell, as some have said, I say, he then needed no Pardon ; if they be as Holy, as some have blasphemously said, as God himself, I say, God need not Pardon himself.

Perfection in Scripture is sometimes put in opposition to Hypocrisy. So all the Saints are Perfect ; God so loveth Holiness, that he calls the least degrees of Holiness by this honourable name Perfection, to encourage men in the thoughts of their present acceptance with him, and to let them know the unshaken foundation is now laid.

So *Noah*, *Abraham*, *Job*, and others, are said to be Perfect, that is, no Hypocrites, but Sincere ones. Yet they were guilty of great and visible Sins, and made Confessions of them to God in this their perfect State.

The instance of *Asa* is most pregnant ; it is said of him, That he put the Prophet in Prison who Prophecied to him in the Name of the Lord ; that he was  
wroth

wroth with him ; very great sins sure, and of a deep die, and one would think inconsistent with true Grace : When he was pained in his Feet he sought not to the Lord, but to the Physician ; one would think he could be no Good Man ; yes, says the Holy Ghost, He was no formal Hypocritical Man, he was good in the bottom ; and how is this express'd, *1 Kings 15. 14. Nevertheless the heart of Asa was perfect with the Lord his God all his days.* What is that ? Without Sin ? Then the sense is this, *Asa* committed very great sins, nevertheless he sinned not all his days.

Sometimes perfection is put in opposition to imperfection. This distinction is clear in the words of *Paul, 3 Phillip. 13, 14. Not as if I had attain'd, or were already perfect ; I press on : as many as are perfect be thus minded.* In the first place he speaks of Perfection in opposition to Imperfection ; *I have not attained it*, says he ( if he had not, by the way, we have mad men running up and down among us that say, they have ; but without the breach of Charity I dare be bold to assert, the Perfection they have attained to, is a perfection of Stupidity and Obduration ) ; but saith *Paul, I press forward ; I have perfe-*

tion in my Eye, tho not in my Heart ; *as many as be perfect* ( that is, sincere, upright ) *be thus minded.* For they that in the former sense are perfect, cannot be said not to have attained it, or to press after it. Job says of himself, of whom God gave this testimony, *There was none like him in all the earth ; a perfect man*, that is, a sanctified man, 1 Job 1. *If I should say I were perfect, that would prove me perverse ;* say it ! no he detests it in the next words, *I perfect* (for those words are only found in the Original) *I would not know my own soul,* 9 Job 20, 21. *Who can say his heart is clean ?* says Solomon ; Yes, A Pharisee, a Papist, and a Quaker.

The Doctrine of Perfection, or a Sinless State, began among the *Pharisees*, who thought mental sins nothing ; therefore Christ reproves them, convinceth them, that a Wrathful thought is Murther, an Unchast thought Adultery, a Covetous thought Theft ; for these are contrary to the Divine Law, and stain the Heart of Man. The greatest wickedness that ever was acted by the most Profligate man in the world, was at first but a Thought, and his greatest sin virtually therein. The greatest Oak was once no bigger than an



Acorn ; the Fire that Burnt *London* but a Spark.

I trouble not the Reader with the usual distinctions among the Learned, of a Perfection of Parts, and a Perfection of Degrees. Not that I think them unuseful, but not so intelligible to all Capacities.

He sinneth in his highest acts of Love to God, that cannot say, I love God so well it is not my duty to love him more ; neither have I reason to bewail the want of it. So I might enlarge about Time, Prayer, &c.

Now as this Doctrine began among the Hypocritical Hereticks in the Church of the *Jews*, so it was taken up by such in the Church of *Rome*, and carried on by such in the Protestant Church : I affirm, and am able to prove it, The Quakers borrowed their Expositions and Arguments out of Popish Authors. Let any man compare *Kellison* the Jesuit, his *Survey of the New Religion*, and *Barclay's Apologia pro Theologia verè Christiana*, together, and speak his mind in this point.

I could never get any of our Perfectionists ( for so I often call them, as detesting them for this worst of Doctrines ) to Answer this first Question, They desire no  
Pardon.

Pardon of God for any Imperfection in the end of a Day — For fear, I think, God should take them at their word ; few of them now pretend to it, or talk so much of it, for fear, it may be, they should be laught at, so many living and conversing with them, see so much pride, passion, unfair dealing, neglect of all-Family and secret Duties.

I remember one of *Bristol*, a Scholar, who tells us in Print, his outward name was *Lawrence Steel* (a Novice lifted up with Pride, and so fell into the Condemnation of the Devil ) he once said to the Reverend Mr. *Fairclough* of that City, Not that I am Perfect, would I were; yet going on in Disputing ( or rather Prating.) he urged that much mistaken and abused place, *He that committeth sin is of the devil*; then you are so, said Mr. *Fairclough* to him, on your own confession, according to the wrong gloss you give of the words. Instead of an argument for an answer, he fell into an angry fit, and so into angry words. ,

## Question 2.

Whether *George Bishop*, of the City of *Bristol* (a Scholar) writing a Book call'd, *A Looking-Glass for the Times*, was not a most deceitful Writer, though then their grand Champion?

He saith in the Title page, That the Quakers were most like to the ancient Christians, as was proved, in the Book, out of *Eusebius*, *Socrates Scholasticus*, *Evagrius*, and *Dionysius*. Yet in the Folio is so far from such a proof, that he doth not attempt it: But to do him right, he gives a true account out of those Authors; but such a description of Ordination by Laying on of Hands, Singing of Psalms, Swearing against the *Arians*, and all other things, that prove them to be altogether unlike the Quakers, and like us.

It is true by the ble, in a few leaves, he speaks of *Jerom* (and it may be some others) who were against taking of Oaths; which if true, is not material; for I knew one worthy Minister against it, and some private Christians; and would to God this were all the Controversie between

tween us and our Perfectionists. The Book cur'd me of the temptation which, I confess, induc'd me to read it.

Tell me, Was there ever such a cheat since Writing or Printing were known in the world? Did he think we would look no further than the Title Page, and take his word for all the rest? One of these Books for this rare admirable Discovery, was sent to every Doctor in the University in my time, which was twenty seven year since, for their Conviction and Edification. If any say, the Quakers were like them for Sufferings; so were the Protestants much more in Queen *Mary's* days, the Papist in Queen *Elizabeth's* days, the Non-conformists in the Reign of King *Charles* the Second ( that Papist in Masquerade, as he confessed on his Death-bed ): No, he pretends likewise in Principles and Practice. Since the Reading of his Book, I could never think of the Author without great detestation, as the greatest piece of Falshood and Impudence that ever appear'd in the world.

Yet our Perfectionists never testified against this man; have call'd me a Persecutor for thus telling the truth. I could name other Quakerish Writers of History, but will not.

*Question*

*Question 3.*

Whether the Quakers, in the time of the violent Proceedings against Dissenters, begun about almost Fifteen years since, and continued about Five years, leaving the Places of their Publick Worship, for fear of Confiscation of Goods, Imprisonment, or Banishment, were not either Notorious Impostors, or Notorious Apostates, acting on our Principles, after the severest Censure of them?

They have asserted in many, many, many of their printed Books, Speakings, and private Conference, That it was unlawful for any to leave the Place of their Publick Worship for any Persecution whatever.

That they were moved by the Holy Spirit, sent by the Ever-living God, to testify to us, in the Name of the Lord, That we were Hypocrites, Carnal Persons, Lovers of the World more than of God, for not appearing openly. So *Pen* and others: Though we declared we so far were from thinking such an open Appearance to ( as they phrase it ) bear our Testimony to be Duty, that it was Folly.

Either,

Either, say I, when they themselves left their Meetings, (which they generally did all *England* over, where the then Rage was fiery and burning ) their Minds were changed about this thing, or not.

If they were not, they were Notorious Apostates, to live in the sinful omission of open Duties so many years, as many did, going up and down about their business, till, not Conscience, but King *James's* illegal, deceitful Toleration, brought them to those Places again. They observ'd not their own Message from God to us. And if we through ignorance must be damned, they much more for acting against their Light, and that after thousands of Protestations to God and man of the contrary.

If their Minds were changed, ( as *Richard Vicarr* confessed privately to me he believed they were ) then were they Notorious Impostors, to bring us a Message from the Devil; in the Name of the Lord. Then have they blasphemed the Name of the Eternal God, and belied the Holy Ghost. Then have they defamed, slandered the Generation of the Righteous, and reprobated and damned them for an innocent, lawful, justifiable Action.

Know,

Know, Reader, that we ever asserted, That it was lawful to flee in a time of Persecution; Christ hath said it plainly, *If they persecute you in one City, flee to another,* *Matth. 10. 23. Be wise as Serpents,* said the same mouth, and almost in the same breath, that said, *be innocent as Doves.* Had any of us been *let down in a Basket over a Wall,* as *Paul* was for fear of the *Jews,* *Acts 9. 24, 25.* they would have made sport of us, though none were so weak in those days to do so of him.

We told them, That in a time of danger, it was lawful to withdraw, from the Example of the Prophets, Christ, the Apostles. The Holy Jesus in this respect was not Holy enough for his Holy Brethren, (in pretence); observe Christ did as we do; his Brethren, who are said not to believe in him, objected and censur'd him almost in the same words as the Quakers (their Followers) do us the Followers of Christ, *John 7. 1, 4. Jesus walked no more openly in Jewry, but walked in Galilee, because the Jews sought to kill him: There is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world,* said his unbelieving Brethren to him.

All

All our Martyrs did as we did : These, said (*Barclay Apol.* and Thousands of them) that by this were they known to be the People of God, That they were not found in Corners, kept the Places of their Publick Worship, which, if pull'd down, they stood on the Rubbish of them, and would have done so even to the death. But, say I, since they are known not to be the People of God, for they left those Places in the heat of Persecution. I, being once a *Bristol* man, will tell you what was done there, where were the chief Quakers. I will inform you what I know of this *Lawrence Steel* of *Bristol*, once a Candidate for the Ministry ; who left us, and turned a Perfectionist, because of this Principle of theirs, yet left their Meeting-place a long time. At last, when driven here by some hot Quakers, he was taken only with six or seven persons, as I remember. He was sent to Gaol a half-year, for refusing the Corporation Oath ; after the expiration of which he never went more, and so continued to the time of his death.

R.V. another great man (especially in his own eyes) did the like ; and all the rest, only *Elizabeth Sterring*, and *Dorcas Dole*,



these, *Dole*, two zealous Women, wrote a Book against them all, damning them, in the Name of the Lord, for leaving their Testimony, contrary to their Manifestation from the Lord. They tell them of *Daniel's* opening his Windows; contemned their Plea, that God can hear in secret; and they drop this charitable, and I doubt not true passage by the way :

Had many of the Professors ( for so they call other Dissenters ) been of your Persuasion, they would not have done as you now do. Honestly said. Heaven forbid !

Is it not worth while to ask *William Pen* how he bore his Testimony ? Did not he flee ? Not *Whitehead*, after all his mockings of others ? They would set some to watch at doors, to see whether Informers did espy any of them coming into a House, warily ( as others did ) for a private Meeting.

This was the great thing these men ever gloried in ; it was a good Providence before this Liberty was given, that these men were tried and cast ; else how had they now triumphed and exalted themselves above all others. The reason of all was this :

If

If there were taking away of Goods in one place, it was not so in another till now; therefore the Sufferers were helped by the Non-sufferers out of their Fund, (a commendable Practice) but now the Storm comes on all, and no help. Every Quaker now must stand (or rather run away) on his own Legs.

*Question 4.*

Whether it were not horrid Impiety to leave Ministers because of their Learning, and yet follow *Pen* and others because of theirs?

*Latin* was once the Language of the Beast, not fit for the mouth of a Christian. This, with *Greek* and *Hebrew*, were the Three Languages nailed at Christ's Cross; (but they have since cryed to them as the *Jews* to Jesus, Come down from the Cross); That Philosophy was *Aristotle's* Vomit; Serpents Meat in us, and yet Angelical Food in him.

In short, How can Learning make us like Devils, and *William Pen* like an Angel? So that the Light within was almost turn'd to the Light without: *Pen's* Dictates.

Only

Only some were more eagle-ey'd, and could look through men. *Meade* told a Friend of mine, That all *Pen's* Party were Factors for Popery : But that he himself was so Loyal, he would spend his All, his Blood, in the Service of this King. Honestly, said *Meade*, I believe thou speakest thy heart.

Reader, I must stop thee here for a while, and tell thee, Since the sending of this Question, I have been informed by some, who knew *Pen* as much as one man can know another, That *Pen* is indeed a grand Politician, a great Statesman, one that hath great command of words, (but an Inventer of some, which the Quakers use as to Un-religion a man, and the Bow-ed-downness of Souls ) but that he could not talk plain *Latin* with any man. They believed he could not turn a plain piece of *English* into *Latin* ; That he was no *Grecian* ; That he understood little Logick, or Philosophy ; and told me some of his Blunders in Natural Philosophy, too Comical now to relate. I was surprized.

And now, *William Pen*, seeing I am better informed concerning thee, that thou hast more escaped the Pollutions of this Learned Age, than I, and Thousands of others

others imagin'd, I beg thy pardon for abusing thee; and clapping this Indignity on thee, and if Reformation may be thy security, and Repentance ( that younger Brother to Innocency ) set matters right, thou needst not fear such foul Aspersions for the future. However, something of Learning thou hast, *Barclay* more, but *Samuel Fisher* most of all; that makes my Question to deserve an Answer. I know the Learned Quaker that gave *Barclay* the Collections in his Apology out of the Fathers, as he told me. *Sam. Fisher*, and others, could come with their old heathenish way of Disputing, testified against by the Spirit of the Ever-living God, by Syllogisms, *Major*, *Minor*, Conclusion, and Poetry too, condemned in others.

I wrote *W. Penn*, I would not trouble him with one Question more.

Whether it were not Hypocrisy to condemn all Wars ( even Defensive ) as unlawful, and Murther, when they were called to serve in this way Protestant Princes, and yet all was well for a Popish Tyrant? Because I knew he did not dare on many Accounts to give me a Reply.

After I had sent him these Queries, I went to his Lodgings, but he was not there.

there. One of his Friends there knew of my Letter, and told me that *William Pen* said, He loved not Controversies, ( that is, I suppose, Questions he cannot answer ; for Controversies are his work and trade ) and that Books might inform me : But I know none, and I presume he neither. What Books vindicated *George Bishop*, that false, deceitful, vile Corrupter and Abuser of History ? &c. What were the Titles of the Books ? Who were the Authors ? He could not afterwards tell me. This Friend of his told me very soberly and calmly, That if the Charge against the Quakers, of leaving their Meetings in a time of Persecution were true, for which they condemned us, I had a just Charge against them, and they ought to give me satisfaction. No Book meddles with these Questions.

The next morning I sent him another Letter, and told him what Excuses I had heard why he would not meet with me, which he knew not to be true ; that I did believe he knew no Reply could be given, and therefore declined it ; and that he had as good tell me so in plain words, as thus practically, and by interpretation. I had promised him if he could give me a satisfactory

factory rational Answer to my *Queries*, I would turn Quaker, but not till then. And that I had some more Questions to propose to him, about which I desired his sober Consideration; and that I challenged him to a publick Disputation about them.

*Question 5.*

Whether it were not great Folly, or worse, to say, That bowing to a man was Idolatry, a Breach of the second Commandment; a Sin, which rather than *Mordecai* would commit, he would run a Risk for his own Life, and the Lives of all the *Jews*; and yet after all this Harangue, turn this Custom of bowing to men, into a common Practice?

When we were reasoning with them once, Did not *Abraham* bow to the Children of *Hab*, &c? They would reply, If *Abraham* were satisfied in it, we are not; following Scripture-Examples hath undone the world; and yet, of late years they observe that civil decent Ceremony.

By

By the way, Reader, give me leave to tell a pleasant, though plain Story. I knew two Grave, Learned Divines, who parting, bowed one to another. A zealous Quaker, in a great Fury, runs to them, and said to one of them, (a facetious man) Dost thou not know it is written, *Thou shalt not bow down?* The Minister looking on this ignorant, impudent Fool with Contempt, said to him, Dost thou not bow down when thou dost Sh — The Quaker replies, *Thou art a Beast to talk so.* And said the Minister, Thou art a verier Beast if thou dost not do so. Nay, Priest, (said he) *why talkest thou like a Beast?* Why (said of he) quatest thou Scripture like a Devil? alluding to that Scripture where the Devil setting on Christ, cites Scripture, of Angels preserving men that they hurt not their feet against the stones, but left out *in all thy ways, Mat. 4. 6.* So the Quaker names, *Thou shalt not bow down,* but left out *to graven Images.*

### Question 5.

Whether it were not unheard-of Dissimulation, to tell Oliver Cromwell, *Thus saith the Lord, I have put the Sword into thy hand*—

to destroy Idolaters, the Stuarts, and Monarchists. And yet, after all, to tell King Charles II. That all this was Rebellion, that they gave their Testimony against the Majesty of his Father?

What George Fox and Burroughs did, is well known: He that would fully understand this wickedness, let him read a little Tract, done by a curious hand, call'd, *Snake in the Grass*. The best Thing that ever was written on this Subject. *this Pennyman's Papers*, (once a Quaker) who hath, out of their Authors, shewn how they always shuffled Principles about Government, Scriptures, Ministers, &c.

### Question 7.

Whether it were not great wickedness to pretend to Inspiration, Infallibility, Prophecies, Miracles, and yet expound so incongruous, and contrary to Scripture?

As Pen and I heard George Whitehead to say in Bristol, on Prov. 9. 1, 4. *Wisdom hath built her a house——She cryeth, Who is simple, let him turn in hither; and for him that is void of understanding.——A simon*



Ma thing, said he, is a thing unmixt, pure ?  
 K So he that is Holy, hath no Sin. Now  
 though the latter part of the *Verse* ex-  
 plains the former, yet this mighty man of  
 theirs, that hath printed so many large  
 Books, could not see it. Besides, though  
 the word *Simple* be an equivocal word in  
*English*, yet not so in *Hebrew*, for here it  
 signifieth *foolish*. That a Quaker, about a  
 year since, in *Cullington*, prophesied from  
 the Lord, *All Women that are with Child*  
*this Year, shall die in Childbirth* ; which was  
 far from being true, though some in that  
 Case were in great fear. If this cost any  
 of them their Lives, I cannot contradict  
 it, if any should say, that this false Pro-  
 phet deserved to die, as much as any Thief  
 or Highway-man whatever.

Reader, know, these men condemned  
 all Human Literature, and asserted Inspi-  
 ration. But can the Spirit in a Quaker,  
 contradict the Spirit in the Scripture ?  
 They say, That as if a man speak through  
 a Cane, it is not the voice of the Cane,  
 though it pass through it, but the voice of  
 the Man : So it is not the voice of the  
 Quaker, but the voice of the Spirit. I  
 needed no more to prove them Deceivers,  
 but

but hearing them. Yea, some have pretended to Miracles.

One came into a House where a Child lay dead, and said to the People, *Weep not, the Child is not dead, but sleepeth.* And, in imitation of the Prophet, 2 Kings 4. 3. *Stretcht her self on the Child, saying, In the Name of Jesus of Nazareth, arise.* I suppose, Reader, I need not tell thee, that the Soul of the Child returned not to it again. A Story well known, and by whom among Bristol Friends.

A Quaker told me, that it was said George Fox could, by Inspiration, speak all Languages where the Lord sent him, and restored a Man to Life who broke his Neck. Impudent Falshoods!

I knew a Woman, about 22 years since who must fast 40 days, and 40 nights, but soon died, and would have eat, but could not. L—S of Bristol, before named asserted he was as much Inspired as was the Prophet, yea, as Balaam's Ass. This Inspired Ass, after a continued idle Life fell ill of the *Diabetes*, by drinking always Red-streak Cyder: When on his Death Bed, he said to his Physician, (Dr. Griffin, who told me the Story, *I shall not die, I shall be in such a place by such a day; If* should

should now die, the Lord would reveal it to me. But the Fool soon turn'd up his Chil Trotters, and died.

The Spirit, say they, is Infallible. What then, doth it make us so? God is Omnipotent, Omniscient, doth he make us so? This L——S ( the Inspired Ass ) once found out a notable place of Scripture for taking away Baptism, and the Lord's Supper: *Isa. 3. 1. For behold, the Lord takes away the stay of bread.* There is the Supper, said he, and of Water, there is Baptism; as honest Mr. Blinman a Minister had it from him, and told me the Story.

Now who would talk with such profane Wretches, thus playing with Scripture !

After this I receiv'd a Letter from William Penn, who told me, That he had consulted some Bristol Friends, and they told him, I was a Hot-headed man, and a Persecutor of them; and that if I were Sober and Temperate, he would spend an half hour with me, though much business lay before him.

To whom I presently replied in a Letter, That I was never taken for a Wet Dissenter; that it was very unfair to put me off with such an excuse; For what if I should say, I had consulted my Friends

about him, and that they told me, I was a *Roman* Catholick, a Plotter for Popish Tyrant against the best of Kings. But said I, away with such trash. That I did suppose *R. V.* was the Man, not with him, who was my Accuser; but I knew the contrary, that I received him and civilly in my house, he me in his; that many Quakers could testify, that I had not been very kind to many of them, shew kindness to their Sick when I was in the same Goal with them; that I once paid the Fine of one and caused his Goods to be returned.

He bids me in his Letter to take my course; but I observed added not, *I feared not*, as men commonly do; which now I have done, and let him try what he will gain by it.

### R E A D E R,

Seeing *William Penn* would not (that is in plain *English*, could not) Answer my Questions; I will treat thee more fairly, I will Answer thine which may be in thy Heart.

## Question I.

What is *William Penn* ?

I will tell you some things he wrote, and what I have heard from credible Witnesses that knew him ; then judge you, not I.

He in the Reign of King *James* the Second saluted him thus, *That he was the most Illustrious Example of Integrity, that for his Conscience sake ventured the loss of Three Kingdoms.* Now it is well known, the excluding Parliaments never Treated with him, nor made him any Proposals about Religion.

He also then told the world, there are not Papists enough in *London* to make the Coal fires, and yet here is such a cry of the danger of Popery.— To that Objection, Shall we Tolerate Idolatry ? If Popery (said he) be Idolatry, He makes an *If* of it. Now he that at that time should say, There was no danger of Popery, must be a Knave, or a Fool ; a Fool, if he thought as he said ; a Knave, if he said as he thought not. Now *Penn* was no Fool. There were Papists enough in

*London* once to burn the City; whether enough or no then to make the Coal-fires. One that knew him very well told me, he was no more a Christian than a *Mahumetan*; for they believe Christ to be a Good Man, and that *W. Penn* (as he thought) believed not now either Christ's Divinity, or Humanity.

I will tell you one Story more of *William Penn*, and then speak your Minds; I have had it from good hands, that Mr. *Charles Nicholets* hath often declared, that when the late K. J. preferr'd him for a Paper of Verses in commendation of his Vertues, offering him first to be Ranger of his Park, which he refus'd, afterwards by making him *Licenser* of the Press, that he gave a License to a Book against Popery; *William Penn* ask'd him, What he meant to License a Book against the King's Religion? Why, said Mr. *Nicholets*, I am no Papist, and though I have Licensed Popish Books (which I know I should not) yet I will not deny a License to a Protestant Writer. So *Penn* was much displeased, and caused him to be turn'd out of his Office. My Friend told me he would give it on Oath Mr. *Nicholets* so told him.

## Question 2.

What are the *Quakers*?

*Quakerism* is the sink of all Heresies : Some *Quakers* are *Socinians*, believe not the Trinity, nor Divinity of Christ ; some be *Sabellians*, they believe Christ's Divinity, but not the Trinity ; some of them have respect to Scripture-Authority, others regard them no more than an old Almanack, not containing any Duty for us, but for others in their day. Some are for, others against Womens speaking. A *Quaker* came from a Meeting and told a friend of mine, I have heard Nine Women speak this day, but a Man may put in an Egg-shell all the sense they spake.

Every Whim was once a Message from the Lord ; but now that folly is so manifest to all Men, that they are more sober.

One came to another and said, *Thou saith the Lord to thee James Nobbs, thou art this and that ; the Man heard all patiently, and then said, Hold thy Tongue thou prating Fool, for the Lord knows I am not James Nobbs.*

Another had a Revelation to go with a Message from the Lord from *Oxon* to *Abington*, Five Miles; when he return'd in the close of the day, his Wife ( who was no Quaker ) ask'd him, Whether he had delivered his Message? No, said he, the Man was not at home, he is gone a great journey. O thou Child of a Man, said she, Dost thou think the Lord sent thee to a Man that was not at home? Which, as I remember, made the Man more sober.

In my younger days on a Temptation, I confess, I sought converse with the chief of them I could meet with, to try their Perfection and Attainments above all others: I found (as others know that went amongst them on the like Temptation) their hearts, heads, and hands were all in the world; no Family, or Secret Prayer minded, their Children's Souls neglected; some of them said, they would teach them to be Sober and no more. I first read *G. B's* Book, then Conversed with *R. B. of Oxon*, a great Quaker, but he was a vile Jetter, said he to one, I can prove thou art an Atheist, How said he? Thus, Art thou a Wise Man or a Fool? No Wise Man, replied the Man, then said *B.* Is it not said, *The fool hath said in his heart there is no God, &c.?*



*J. L. of Plimouth* ( who for his Bounty, which indeed was very great ) was a most frothy abusive Jester, though his Name sounds with a delicious Air every where among them, yet a filthy and wicked Jester was he.

*J. M. of Pensilvania* hardly escaped whipping a few years since for Lying with his Maid, who had thus Punish'd others for the same Vice, he being there a Justice of the Peace, and a great Speaker.

How they painted out one another in Print in their open Meetings in *Bristol* for Drunkenness and other Vices is well known. He that would read their Blasphemies, let him read *Rogers's* Book, a Quaker of that City, what he says of *Fox* and others; and yet these were the Perfect Sinless Creatures all the while.

In their Letters one against another, they would begin on both sides, *This is the word of the Eternal God from me to thee, Thou art an Hypocrite.*—Some must Blaspheme; Reviling of Ministers was a Meritorious work. Some reported of *Mr. Hughs*, once of *Plymouth* ( the best Man that ever that Town was blest with ) that he would drink Fifty Glasses of Sack at one Meal. Say it as often as they would, I dare say not one believed it. Every

Every common thing was from God. Read *the Snake in the Grass*, a Book worth Gold. Let Penn, or any other answer it if they can, I am sure it much concerns them to do it. I saw a Letter from a Quaker to his Sweetheart, no Quaker, and he began thus :

*In my Bed, the other Night, a word passed through me : Here was my Person, but my Heart was with thee.*—— I can remember no more of the stuff, such bring all Religion into Contempt. What saith the Scripture, said one to me, *Every Tub must stand on his own bottom ?*

They saluted one of their Leaders as the only begotten Son of God, who lay from everlasting in the bosom of the Father. He received of some Divine Honour, as was proved.

I knew a Minister disturbed in Preaching by a Quaker Woman. He got her at last into discourse of practical matters, in which she betrayed so much ignorance, that she got away as fast as she could. An unhappy Boy followed her to the Church-door, *I pray thee*, said he, *tell me who sent thee here to day ?* Who, *said she*, God. No, *said the Boy*, *I am sure God never sent thee here ; for if he had, thou hadst never spoken so many*

*many things contrary to Scripture. And for my part, said he, I cannot tell what to say to it, for I cannot easily imagine the Devil sent thee here ; for I thought he had more wit, than to send such a Fool as thou art about his work. She never disturb'd them after.*

The heads of many of their Children are Dungeon dark about Scripture, only learn some of their Cants.

*Question 3.*

Do not many Ministers mistake, and that grossly in some words, and in their Exposition, and in their Doctrines too ; and many Hearers talk ignorantly as well as Quakers ?

The Answer is easy : They pretend not to Infallibility, or Inspiration ; but acknowledge the imperfection of their Understanding, as well as Faith and Affection, and the necessity of Human Literature, and much studying : But this is not the Case of the Quakers, but the quite contrary. Now if I prove a man that pretends to Inspiration in all that he preacheth, (and that therefore he needeth not the knowledge of Tongues ) to speak quite contra-

ry to the Scripture, and says the Spirit tells him, that is the meaning of such a Scripture, which is as obvious as the Sun, to be quite contrary to what the Spirit there intended ; I prove that man to belie the Spirit, and so to be a Cheat and an Impostor. And this is done thousands of times by these Quacks in Divinity.

The great mistakes of some of our Ministers, arise from their want of the culture of good Education. How often is it with us, as in those times of *Jeroboam*, 1 Kings 12 31. *He made priests of the lowest of the people ?*

They expose themselves and work to Contempt. I pray all true Protestants, under what Denomination soever, to take care in this respect, that their Preachers be not gifted with Ignorance and Confidence, like Quakers Speakers.

The Stories of the three motions of the Sun, and the one was when he stood still; and the four sort of Seekers ; one was them that never sought, are well known : but I will name some, not commonly talkt of, which I had from worthy persons, who know the truth of them, by men which are, it may be, *ad hoc in vivis*.

One preaching on that Text, *Psal. 139.*  
 14. *I am fearfully and wonderfully made.*  
 Read, *I am fearfully and wonderfully mad.*  
 The *e* being left out by a mistake of the  
 Printer, this Observation was drawn from  
 the words, ( and drawn to purpose it  
 was ) *That the best Saints may fall into mad*  
*Fits.* On goes Mr. *Parson*, to shew what  
 mad Fits the Saints may fall into, 1. Of  
 Anger. Anger is a short Madness ———  
 Till the Hearers thought he had been  
 wonderful mad indeed.

Another Tradesman sets up for a Prea-  
 cher, and to work goes he, on that Text,  
*Nabum 3. 8. Art thou better than populous*  
*No ?* ( which *No* is taken to be *Alexandria*  
 in Egypt. ) Now, Beloved, saith the pow-  
 erful Preacher, I shall inquire into two  
 things.

1. What *No* was. 2. Why he was  
 call'd *populous*. *No* was the eighth person,  
 a Preacher of Righteousness, and he was  
 call'd *populous*, because all the world was  
 once in his Ark.

Another Reverend Mechanick, very  
 lately preach'd a Sermon, and a Funeral  
 one too, on that Text, *Psal. 39. 13. O*  
*spare me, that I may recover strength, before I*  
*go hence, and be seen no more.*

And

And you must suppose this warm Man, laying about him, beating the Air, *O ! my Friends*, said he, is one Scripture word, and is used by *Daniel* three times in one Verse, *Dan. 9. 19. O Lord, bear ; O Lord, forgive ; O Lord, hearken.* *Spare* is another Scripture word, and is joined with *Shield* and *Buckler*.

I remember *Col. Crook* told me a Story of *Col. L.* preaching in a great Church in *Ireland* on that Text, *The Spirit and the Bride say, Come, Rev. 22. 17.* The *i*, by a mistake of the Printer, that should have been put after the Letter *r*, was put before it, and now most devoutly and fervently goes our Preacher to work, and reads, *And the Spirit and the Bird say, Come.* Now enquiry is made, what is meant by the Bird ? the Church : what Bird was the Church here compared to ? *Some*, said he, *think the Nightingale* : As if the Man had consulted many a Commentator to find out the Mystery. Others thought the *Dove*. and now a Comparison is made between the Church and the Dove for Innocency, Chastity, Purity. —

Another setting up for a Preacher, in a Parish I knew, would speak something from those words (*from, no doubt nothing*

to) that in all things he might have the prebeminence; when he came to this hard word he could not read it well, but said, *That in all things he might have the pre pre he he mi mi nence nence, prebeminence,* Colof. 1. 18.

I lately saw the Notes of a Tradesman that had been a Speaker thirty years (leaving his Trade) full of prodigious nonsense. The world abounds with them. The Bishops have too often Ordained such, I knew one who gave a Spiritual receipt; Take a pint of Repentance, with a quart of Faith, and so walk forth into the fields of Meditation.

I knew also one that was made Deacon, and told this story at his return; When we sate down at Table my Lord bid me Eat, he had Two or Three Questions to ask me; Eat thought I, I fell a sweating, sure my Lord will ask me Questions in Divinity, and in Divinity, said he, I am one of the silliest Rogues in the world; pray, said my Lord, Is such a Great Man come to Town? No, my Lord: O thought I, that the other Questions may be no harder; pray, said the Bishop, When doth he come to Town? He is expected, my Lord, very speedily: Where doth

doth he lodge when he comes, said the Bishop? My Lord, at such a place. When, said he, I heard what the Questions were, I fell to it.

Now such Fellows justify our Quakers in their work. If one Tradesman, why not another?

*Obj.* But the Quakers, say some, Preach very Powerfully.

Poor sense, and a powerful Voice, will not do. I cannot believe ever God sends Fools about his work, and such as expose it to contempt. Too many justify the Quakers in their affected tones, theatrical gestures, contrary to plain express words of Scripture, 2 *Titus* 7. *In doctrine shewing uncorruptness, gravity, sincerity; Uncorruptness*, respects the soundness of the matter of our Doctrine: *Gravity*, the manner of our delivering it: *Sincerity*, the Principle from which all should come, and end to which all should be directed.

And for our Hearers, many of them are much more ignorant than any one would suspect; I know a Man of a great Estate, an Entertainer of Ministers, who asked lately one of them at his house, Whether *Abraham* were not a Protestant,  
and



and the *Canaanites* Papists ? Whether *Joseph* that we read of in *Genesis*, that was sold into *Egypt* by his Brethren, was not the same *Joseph* that we read of in the First of *Matthew* who was Espoused to the Virgin *Mary* ?

If you say, What difference then between their ignorant Speakers and ours ? Much every way. Theirs despise Scripture and helps, Providence puts into their hands of being better informed, and pretend to Inspiration, and so blaspheme the Spirit, and talk how they can confound any of the Priests by the Spirit ; when others are ashamed of their folly, and not flee in the face of an Instructor. I have heard such say, Wilt thou talk to me against what I feel and handle of the word of Life ? Alluding, no doubt, to the 1 Epistle of *John* ch. 1. v. 1. *John* lay in the bosom of *Christ*, and his natural hands handled the natural body of him who is call'd the Word of life. To question them is to question the Spirit. I am unwilling to say all I think, and know of such filthy dreamers, clouds without water, Jude 12. Is it not able to make a Wise Man sick to hear what I have heard in their Assemblies remote from Religion, Reason, and Gravity.

Gravity. For a half-witted Fellow and a Jackpudden, that unmans himself to stand up and say ;

*I have been in many places in Kersendom, and I will never sell my reason to think Christ came to save men from sin, and yet sin to be in them — And now my Freinds ah, may you fe feel ah, the life ah, and the power ah —*

Now you must suppose this was some notable Traveller that had compass'd Sea and Land to make Profelytes, according to 3 *Matthew* 15 *ve-se* ; and sure if his reason were to be sold he would be most lamentably chous'd in a woful pennyworth that should buy it ; *Thou fool and blind*, said Christ in another case to your elder Brethren, 23 *Matthew* 15. Cannot you believe a Physician should come to give Physick, or give a Man ease in order to perfect Health in time, if pains, atches, or any disorders be in him from the crown of the head to the sole of the foot.

The Women I observed, and Women like Men, when they heard their affected modes, would according to their frequent custom say, *La, La, La, La, &c.*

Now tell me, Reader, Whether such a speech of incoherent Blasphemies were not  
able

able to make a Man purge both ways. In the time of great danger, when Twenty pound was to be paid by the Speaker, they would seldom speak. Therefore I remember when an Informer came into a Quakers Meeting, he was very busie to find the Speaker, that he might pay the Money; Where is your Speaker said he? Upstood a Quaker, Thou art he.

In many Meetings nothing is said, some times only one place of Scripture; I have heard that when they sate a long time and said nothing, a Quaker was moved to speak a place of Scripture, and, in my opinion, he chose the most suitable place for them, he stood up and said, *O ye fools when will ye be wise*; and down he sate again. *When indeed!*

When these finless Creatures fall out ( which is not seldom ) you would think they had gone down to Hell to fetch their Rhetorick from thence, foully charging and condemning one another. But presently the Devil transforms himself into an Angel of Light, the Old Man was stirr'd in them; nay, their chief Leaders complain of one anothers Pride and ill Temper, and say, Their hearts are ready to break for Friends Disorders.

And

And yet they the *Perfect, Sinless, Pure, Innocent* Lambs all the while.

I am not more assured that *Turcism* is not of God, than that *Quakerism* is not; or than that I have proved it in this Book. I declare before all the world, That I am ready at an open Disputation to prove my Charge against them. If what I have writen recover any Quakers, I shall rejoyce: Why should we despair, seeing the recovery of the Honest and ingenious *George Keith, Pennymen*, and many more? However, I cannot but hope (or more than hope) this will prevent the fall of not a few who till now knew not the Men, as *I* and others have long known them, to be some of the greatest Doctrinal, (if not Practical) Enemies to Christ that ever were in any Age, that would sometimes call themselves by the Name of Christians.

*Reader*, I do assure thee by my Observation, and the Observation of others, that this People that were wont to talk against Pride, are some of the proudest Persons upon Earth; so Proud, that though they have condemned putting off the hat, and kirching, as Sins, yet some tell you in plain terms, they expect it of  
you

you, and take it amiss if you do it not, as the abovenamed *L. S.* said to a Friend of his and mine. And as great is their Pride, so great is their ignorance; so that some Wise Men leave them, and are ashamed. Mr. *S.* of *Bristol* seldom, if at all, goes to their Meeting, though at their first appearing one of their most Learned Advocates; he troubleth not himself much now about Mens Souls, but is well acquainted with what is good for their Bodies ( especially his own ) by which he much obligeth his Friends, not Quakers, but any Men of Civility, Churchmen and others. A late Writer, Mr. *Norrice*, hath made this People not a little to value themselves, by favouring their Opinion about the Light within; and by telling the world, That he more dreaded one *Barclay*, than an Army of *Bellarmines* or *Stapletons*; which make me doubt he is not well acquainted with the latter, though with the former. I doubt that young, rash, (though ingenious) Gentleman, hath a design to make a new Party bearing his Name, whose grand Particularity is this, that we must love nothing complacentially but God; I hope whilst he retains this Notion, he will continue in Celibacy; for he is not fit for Marriage,

riage, forgetting that of *Solomon*, Let her breasts satisfy thee at all times, and be thou ever ravisht with her love.

Yet by the way observe, he asserts, That God not absolutely considered, but relatively, is to be the Object of this Love. This is indeed to make our selves the end, God the means. To love our selves more than him. Thus he, that pretends to exalt the Love of God, hath debased it above all men. I hope some learned Bishop or Clergy-man, will soon take this conceited Man, and cut him up, and send him to the Tribes in *Israel*, with a fee, consider, and speak your minds; who hath asserted, that the Quakers Cause calls for their most Learned Pens, and they may triumph in the Victory if they get it.

The Quakers ignorance discovers it self on all occasions. *G. Fox* would call Preachers, Conjurers: But, to do him right, he was none, as all know, that read his Books, or heard him talk. *George Whitehead*, that hath writ so much, is a Notorious Dunce, as proved before.

*Mr. Speed*, *Mr. Vickris* of *Bristol*, never speak among them, who are Men of Parts and Sense. I will imitate the Quakers way of speaking, and judge; what if you

you heard such stuff as this, though sometimes better, in their greater Meetings, where contrary to their first Principles, many of them forbid Womens speaking, or the speaking of Nonsensical Fools, that talk at this or the like rate.

*Frunds,*

I am moved by the ——— to speak unto you, though I know not what I shall say. *Noah* was a Perfect Man, yet some say Men cannot be Perfect, or without Sin, yet *Noah* was so; and his Son *Cham* was Cursed for uncovering his Father's nakedness, when drunk. *Judas* was the Traytor, and bore the Bag, and cared not for the Poor. It is said, he that taketh *Kirjah Sepher*. — Now that is the Spirit of the Book: Now look, *Frunds*, the Heart is the Book, and the Spirit is the Light within. It is said indeed, I forbid a Woman to speak in the Church; but the Priests are in the dark mind, and understand it not; by the Woman is meant the Flesh, and by the Husband is meant the Devil; but they in the Witchcraft cannot see it; but I say, look to the Light within you. *Frunds*, If you have motions to a Woman, and do not do the act; or desire to take another Man's goods, and do not do it, you Sin not. *Mary*

C

*Fisher*

*Fisher* had leave from the Lord to go from  
*New-England* to save her life, when other  
 had not. Now they used carnal Weapons  
*Paul* said, *These hands have ministered to*  
 *necessities.* And whatsoever doth make  
 manifest, is Light. Now we abhor the  
 Papist Transubstantiation and Infannibility  
 and many things be taken figurately  
 When I shod a Horse the other day, the  
 Horse went the better; so you, if you look  
 to the Light within you, ah the pure Light  
 The Priests use Heathenish words, such as  
 be not in Scripture, as Sacrament, &c. The  
 word of the ——— is come upon me  
 I am to read a Letter from Friend *F.*  
*P.* though we read not Scripture, the  
 was of old, yet we may what comes from  
 the pure streams. One came to me to  
 know, where *John Steeplehouseman* dwelt  
 whom he prophaneely call'd Mr. *Church-*  
*man*; but I bid him defiance for Wash-  
 shipping the Beast. They say, if you be  
 Persecuted from one City, flee to another  
 But these Hell-hounds understand not  
 they be *Baals* Priests, Hirelings, a Genera-  
 tion of Vipers; for it is revealed unto me  
 Flee to another, is to the City, Heaven  
 O Friends flee there; flee there Friends  
*There is none that doeth good* ( they say )



not one; but *David* said after, *O that the salvation of Israel were come out of Sion.* The Priests say, this world shall in time end, but they be in the dark, and make *Solomon* a Lyar, who sayeth, yea he sayeth, *One generation pass th away, and another cometh, but the earth abideth for ever;* now mark, Friends, what abides for ever, shall never end; but they be Sorcerers, Wolves in Sheeps cloathing. They say, That when the outward fleshy Christ was Crucified, the vale of the Temple was rent in twain, and the Rocks rent, and the Graves were opened ——— But they be blind Guides that lead the blind, and so both fall into the Ditch. I am moved to tell you, Friends, (*and now the two thumbs must be put against the Breasts*) that this is meant Mens Hearts were torn, Hearts as hard as Rocks; what think you, Doth the Scripture tell you of outward Temples, and outward Rocks? Do not, Friends, strike any one after the manner of Men; for *Paul* saith, *Lay hands suddenly on no man.* The world is anery if we Honour them not by putting off our upper Covering, and say Thee to them; but abide you in the Light, &c. They talk much of *Paul's* Epistles; But what do they tell us of the

Epistles of Apostatizing *Jews*? And they talk of *Abraham's* Faith; we must be better than they in their day. They tell us what *David* and what the Apostles did; but being led by Example hath undone the world. Now, my Frunds, the People of God of old were Quakers; *Moses* was a Quaker, for he said, *I exceedingly quake and fear*; and *Habakkuk* was a Quaker, for his lips quivered; yea they were all Quakers, for they taught Righteousness which is the very Principle of the Quakers; yea, I say, so do the Quakers say. Now the world saith, That the Body of Christ is gone to Heaven, but it turned to the dust. They say the Scriptures be God's Word, but they lie, they be dirt, Serpent's meat; some Frunds threw their Bibles into the fire, and they perished, and therefore are not God's word. Frunds It is often said, and truly, the Scriptures and the Body of Christ be the Two great Harlots that have deceived the world; many things in Scripture are evil; in one place Circumcision is commanded, in another place forbidden, &c.

That such and worse Speeches have been made in thousands of their Assemblies, I doubt not, and I am ready to give an account

count of the things, as their assertions, that I have read in their Books, or heard in hearing them, or talking with them.

Because many are decoyed by the Quakers mode of Speaking, as most agreeable to Scripture, as Thou to a Single Person, not you, which word we use, Thou, not You, to God : I will consider it.

We are no more bound to Scripture modes of communication, than to Scripture dresses ; and because many, many weak ones are deceived by these specious pretences, I will plead this case, *Bildad* said to *Job* only, 18. *Job* 1, 2, 3. *How long will it be ere You make an end of words ? how long shall we appear vile in your sight ? for he teareth —* Why may I not say You to one, as well as Thou to many ? When God delivered the Law on Mount *Sinai*, *Thou shalt not kill —* Spoke he not to Thousands ? We borrow this from the *French Vouz* ; for they have no other word to a single Person, we took You from it. We despise not the word Thee to a King ( as they often say ) in all cases ; he that Marrieth him to his Queen, saith, *Wilt thou have this Woman ?* He that gives him the Lords Supper saith, *The Body of Christ given for Thee, preserve thy Body and Soul —*

What if men agree such a word shall signify such a thing, is not that sufficient?

*Quem penes arbitrium est & jus ; & norma loquendi.*

Burley's Objection is vain, What if ( *Sipul* ) says he, a Scholar should say to his Matter *Vos amatis, Vos legis* ; I say we put the Verb also in the plural number in *English* ; we say not You-lovest, you readest, but You love, you read.

I put it to their Conscience, Is it-Sinful thus to speak? If not, Why then trouble they the world about nothing?

I am not willing to run out much into other things that many have written well of; Read *Faldo's Quakerism no Christianity*; who hath done his work like a Workman; and the aforementioned Tract which will commend it self, and to which little need be added.

And now tell me Reader, What thinkest thou? Was there ever such a giddy Generation upon Earth? As great Apostates from Reason most of them are, as from Religion. It is true some few Men among them have snap'd their Notions for them, and  
made

made them more intelligible than once they were. When such a Question as this hath been under Consideration, Whether it were Lawful for their Women to Speak in their Meetings; I have been Answer'd, That Jesus Christ was Crucified, and that the Priests accused him, and *Pilate* condemned him, &c.

I remember I have read, Where dost thou read, thou Hireling, that ever any of God's Messengers stood on a Carnal Pulpit? When that Scripture hath been urged, 8. *Nehem. 4. And Ezra stood on a pulpit of wood, and read the law, and gave the sense*; the Answer hath been, What hast thou to do with Ezra? Ezra was a Holy Man, and thou art an Hypocrite. Or when the Question hath been about Swearing, and that Scripture hath been urged, 10. *Rev. 6. The Angel swore by him that liveth for ever and ever, Time should be no more*; the Answer hath been, But to which of the Angels said he at any time, Thou art my Son, to day have I begotten thee? Some say, That Ministers must not be paid, because it was said, *The Priests bear rule by their Means*, 5. *Jer. 31.* That Ministers must not use helps in Reading, for Paul would not meddle in another man's Line.

Some have asked one another, Hast thou experienced that Scripture in thee, *The sun shall be turned into darkness, and the moon into blood?* The Answer hath been, *Yea*, The Spirit was in them, and the Spirit was not to be tried by any thing, Scripture, nor Man's Reason. So that a Man had almost as good go into *Bedlam* and talk with the *Wise Men* there; as with many of our Inspired Quakers: I advise any that engage with them, to get a Promise of Two things:

1. To end one Argument before entrance be made on another.
2. To have as much time allowed you to speak, as you allow them.

So have I understood some of them, and there hath been some coherence, or consistency in our discourse. When they have multiplied words, and crack'd many of them, and run on to things nothing to the Question, they go away and say, That such Ministers could not say a word to them, or could not resist the Spirit by which they spake; that a *She Friend* should silence any Priest of them all; though they have talk'd such prodigious Nonsense, that

that might make any Man sweat to hear them.

If I knew such glorious nonsense among their Leaders by my little ( and yet too much ) converse with them, I may easily imagine, how much they that hear them often meet with such triflings.

May what I have said be an Amulet to prevent infection from their poisonous Doctrines, especially such as are incompatible with true Grace: As the Doctrine of Perfection, of a Christ within in opposition to a Christ without.

This word *Outward* is in great Contempt with them. The outward word ( the Scriptures ) the *Outward Christ*, ( *Christ Crucified* ) and some an *Outward Heaven* ( that Glorious State above ).

Baptism and the Lord's Supper were *Outward Ordinances*.

But why do not these Men Contemn *Outward Meats*, and *Outward Drinks*, and *Outward Cloathing*? If they did, the Controverſie would soon be at an end.

And now, *William Penn*, I once more declare to thee, and all the world, that I am ready to meet with thee at an open Disputation, when thou wilt, to debate the Questions before us, or the main Question, which is this:

*Whether your putting in practice our Principles, by you condemned ( as you say ) from the Lord, in the time of Persecution, doth not most certainly and evidently prove you to be either Notorious Impostors, or Notorious Apostates ?*

There is nothing more evident to me, and I suppose to thee, that so it is : Then is the Mask fall'n off thy Forehead, and let me ask thee, or rather thou thy Conscience, a few Questions.

### Question 1.

*Art thou not ashamed to bear Folly, Falsehood, Ignorance, father'd on the Holy Spirit by thy Followers ?*

### Question 2.

*Dost not thou frequently do what they condemn us for, use Philosophical Terms and Distinctions in thy Writings, which they say is from the Serpent ?*

### Question 3.

*Couldst thou understand any Physician or Lawyer,*



*Lawyer, speaking of Physick or Law, in that way these do of Religion?*

Here, for a diversion, will I present thee with a Paper given me above twenty years since, and which lately I saw in Print, and tell me how much like hath been the old common way of the talk of our *Perfectionists*.

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## A Welsh Letter.

Good Cousin,

**A**CCORDING to my promise, I am to let you understand the unkind dealing of Edward towards Marmaduke, when Thomas was arrested by Henry, at the Suit of Leonard, Charles came in with Robert, to entreat Richard to go to John, to certify William, who was sorry that Jeffery had been at variance with Anthony, considering that Matthew had done so much for Bartholomew, when old Father Timothy was contented to take wrong of Gregory, notwithstanding his Kins-  
man

man Ralph was abused by Rowland, sending for James without the consent of Cuthbert, when Edmond, for the love he bore to Silvester, gave warning to Hugh, that in case George should make much of his Uncle Peter, little thinking that Simon had play'd the knave with Nicholas, in causing of Walter to give Clement knowledge, how that Martyn had invited Humphrey to Bernard's house to Breakfast. Now cunning Roger, perceiving by Godfrey, what was told by s<sup>r</sup> Ambrose, that if Alexander was not reveng'd upon Lawrence, for the Love that he bare to Oliver; whereas Erasmus, had it not been for Jarvase, had like to have slain Nathanael, which Jasper perceiving, had certified Luke, that Tell-tale Francis was the cause of all their falling out, and all this was for Adam's White Nag, which was left in Erasmus's Stable by Andrew; and because Hopping Giles would not believe him, without Philip would bring him some money; whereupon Barnaby and Christopher sent for Arthur, who, by the help of Felix, brought the same to a general Conclusion, and was thus ended.

St. Taffy's Day.

VALE.

I de-

I declare such kind of Harangues have I often heard from the Quakers, as incoherent and unintelligible, and so have many others ; which makes us weary of conversing with some of them, who, after all, triumph for Victory. Would not such a profound Speech, stun the wisest Judge that ever sat on the Bench? And might not the Welchman say, after all, Her had baffled Her ; so that Her had not one word to say to Her, not being able to remember, no nor understand what her said.

And now *William Penn*, not to convince thee ( for I think thou art convinced already ) of the madness of this People, for Blaspheming the Name of the Lord ; for Railing, for Incoherencies, for vain Predictions ; I will suppose any of us should accost thee, as the Quakers do us many a time : Wouldst thou not say, We were so far from being Christians, that we had forfeited the Name of Men ? I shall leave out the words after, *Tous saith — the Eternal God, Living God, the Lord*. Let none be offended, if their Folly be thus display'd. Suppose I should thus say —

**F**RIEND : For this is the Name by which you speak one to another, and Christ to *Judas* the Traytor, the Son of Perdition,

thy

thy elder Brother, and to no single Person but to him. I say, ( by the same Figure Christ said to *Judas* ) Friend *Penn*, though I, and others, have taken pains to intellectuate and prudentiate thee, yet all in vain; Bray thee in a Mortar, thy Folly will not depart from thee; and therefore in the Bowed-downness of my mind, I do declare unto thee, Thou hast Unreligion'd thy self; Thou Croaking Frog of *Egypt*; Thou *Babylonish* Brat; Thou goest up and down the world in the pride of thy heart. O *Lucifer*, Son of the Morning, Where are all thy mortified, Self-denying Garments, that Friends of Old went up and down with? Thou, who art of many years in the world, hast lately gone after Flesh, Young Flesh; Yea, I say unto thee; Very Young Flesh. And because thy mind hath thus stray'd after the Visibles, I bear my Testimony against thee, Thou art yet in the Carnal Mind. This is the word of ——— to Thee, Repent, Repent; For thou lovest the Things of the world, yea, the things of the world dost thou love. *William Penn* hear, O *William Penn*, I testify to thee in the Name ——— that because thou hast loved the Man pull'd down, and contrived, yea, hatched

hatched mischief against the Man set up,  
 Thou shalt die this year, because thou  
 hast committed Rebellion, for which thou,  
 Friend, deservest now the Captivity of the  
 outward Tabernacle, ( so one Quaker  
 lately wrote to another, that lived four  
 years after. )

Now thou Serpent, thou Deceiver, thou  
 Scarlet-Whore, that fittest upon many  
 Waters, What if all thy Converses with  
 Jesuites, and Popish Enemies to *WILLIAM*  
*the King*, were written in thy  
 Forehead, where, yea where wouldst thou  
 hide thy impudent Face, thy brazen Face,  
 thy iron Forehead? Friend *William*, it is a  
 great Principle, and common Saying a-  
 mong you, That what you once hold, you  
 always hold; for the Spirit is the same,  
 and it dictates the same, but in this thou  
 liest. Thou art changed in many things,  
 yea, thou art fallen; Thou Apostate, Thou  
 Conjuror, my Spirit testifieth to thee in  
 the Name——that thou art full of all  
 Subtilty, the Child of the Devil, one of  
 his Imps; if thou sayest I speak not the  
 Truth, I know I do it, by the Light with-  
 in me, the infallible Testimony. And I  
 know I have stab'd thy Doctrine to the heart;  
 for

for so it is revealed unto me, yea to me is it revealed. As I was looking, yea, as these fleshly Eyes of mine were looking, I saw thee in thy fine Attire, and Things of this World. And I looked, and beheld, and lo thou wert much like to the Sons of Men, the Children of Men, Thou art an Offence unto me, &c.

**P**ardon me, you that read this; for I declare, at this rate do many of the Quakers (whom Penn owns as Inspired) speak sometimes to the best Men, Ministers and Christians, and so have they written. Now what mad Discourse would this be, and worse, should I so apply my self to him? But if *William Penn* should die this year, then were I a famous Prophet: But if he should not die, not a word must be said of it, or some other sense must be put on the words.

And now I humbly beseech and intreat all that are serious in, and zealous for the Protestant Religion, to consider whether their Time, and Parts, and Zeal used one against another (who are found in the Fundamentals of Religion, and so Brethren) were not better used against the Quakers, who have erased the Foundati-

on of Christianity, and so are the worst of Hereticks.

The design of the Holy Scripture is to bring man to the sense of two things.

1. His own vileness, deficiency in the best of his Duties, his imperfect state when in his *Zenith* for Wisdom, and the love of God. O how much do we debase the most High in our apprehensions of him, when they are most refin'd and rais'd! How imperfect is our Love to God and Christ, when most flaming! What an infinite disproportion is there between our Love and its Object! What if our wandering Thoughts in the heart in Prayer, or other good Duties, should or must have vent through the mouth, and gush out into words, how should we flee from one another; or whither should we go? Thoughts are before God, what Words are before men. How fail the best in Principles and Ends? Humble *Nehemiah*, when zealous against Prophaners of the Sabbath, 13. *Nebem. 22. Spare me according to the greatness of thy mercy.* The Quakers disdain thus to pray. When *Isaiah* beheld the King, the Lord of Glory, he cries out, *Wo is me, for I am undone; I am a*  
man

*man of unclean lips*, Isa. 6. 5. These make no such Confession, and were he now alive, they would say he was *of the Devil*, 1 John 3. 8. These, if they sleep in the time of their Worship, if Passion never so much break out among themselves, and hateful Words, and many notorious visible Enormities, they disdain to say what Christ taught his Disciples, to whom God was a Father, to pray, *Mat. 6. 12. Forgive us our trespasses*. So that I am not more sure of any one thing in Religion, than this, That no *Perfectionist* can be saved.

2. To shew man the Want, and then the Worth of Christ the Saviour. The Apostle preached nothing more; he tells the *Corinthians*, 1 Cor. 2. 2. *I determined to know nothing among you, but Christ, and him crucified*. Nothing in comparison of this. Now it is well known in their Meetings they determine to know nothing less than Christ, and him crucified. Salvation by an outward Christ is disowned. Penn and Whitehead expounded the *Lamb slain from the foundation of the world* ( in a large Folio ), to be the opposing the Lamb-like thing, The Light within.

Thou



Thou talkest ( they were wont to say ) of the Man crucified at *Jerusalem* sixteen hundred years ago: Dost thou believe to be saved by Blood shed upon the ground ? Now there is no Name given under Heaven, by which men can be saved, but the Name of Jesus. There is *no Salvation in any other*, Acts 4. 12.

If it be asked, Why I am sometimes Comical, and Reflect so severely on some of their Leaders ?

I answer, Quacks and Jugglers, and foolish Pretenders to any thing, are not to be treated as wise and sober men. *Answer*, says the Wisest of Men, *a fool according to his folly, lest he be wise in his own conceit*, Prov. 26. 25.

Says the serious Worshipper at Mount *Carmel*, that approached the Altar of God with all imaginable Reverence, and not as a Stage-player, when he saw the Priests of *Baal* ( seemingly most devout ) cut themselves, and leap upon the Altar, Cry aloud, 1 Kings 18. 27. *either he is talking, or in a journey, or sleepeth, and must be awaked*. A goodly God !

For

For my severe Reflections on some Men, I lived nigh them, knew them well; they were some of the great Advocates for their Cause, talk'd of all *England* over for their Zeal among the Quakers, who spared not the most Learned, Religious Ministers and People in the world, for want of self-denial (which little appeared in the Accusers) for leaving the Places of their open Meerings, the Ministers were *Hirelings*, 10. John. 12, 13. *who did flee when the wolf came, that cared not for the sheep, and that because the sheep were not their own.* (As if to flee from a Place were to flee from an Office). And after they had call'd them, and the People, Hypocrites, Children of the Devil, Haters of Christ, Lovers of the World, that should be damned for ever for this their great open Sin and Wickedness; they did the same thing themselves when their Fund failed.

Either what I have Charged them with is True or False; if it be False, let me be accounted the greatest Defamer upon Earth, a Persecutor, or what they please. If it be true (as I call Heaven and Earth to Record it is, and can justify the Charge before God and Man) I do say it on mature Consideration, and with great Composure

posure of Mind, That *Pen* and the *Quakers* are *Impostors*, or *Apostates*.

Know, Reader, I have made no use of Books nor Men to help me in this Work; tho it is said by some, it were impossible I could thus describe them without help from some Man that had been a Quaker.

I have not troubled you with some stories of Quakers upon common fame; though I doubt not the truth of them, yet cannot prove them if required; as that one Friend came to another and said, *The Lord hath sent me to thee to tell thee thou must lend me Twenty pound. It was a lying Spirit sent thee*, said the other, *for the Lord knows I am not worth half the Money.*

Neither have I troubled you with their denying such a sense of Scripture when writing against us, and asserting the same sense to serve their own turn; and all from one and the same Intallible Spirit: *Pen* is a notorious instance; who in a Book call'd *Judas and the Jews*, said on those words, *Tell the Church*, 18. Matt. 17. *That the Church was to judge of matters of wrong between Man and Man, but not of Faith or Conscience*; yet in another Book to all Protestants, asserts, *The Church had Power*  
about

*about matters of Faith and Conscience ; when he pleaded for the Church-Quakers.*

Nor much of what I have read of some of them many years since ; I remember in the time of a long continued Drought, about Twenty year since, when many fear'd and talk'd of a Famine, out comes Fox and tells us, *What reason we had to expect a Famine ——— That before the Plague he saw the Angel of the Lord with a drawn Sword over the Court.* See the Cheat. Rain soon pour'd down. You false Prophets, tell us your Prophecies before, not after their accomplishment.

I must recommend to you the aforementioned Book, *The Snake in the Grass.* If you are Dissenters, pardon some warm passages proceeding from intemperate Zeal for Bishops and Liturgies. In the Book may you be informed of,

The Authority of the Church-Quakers, for so Penn's Faction are call'd, who often Assemble at *London*, and assume to themselves power over the Light within, especially in the Separate Quakers, for so are the Followers of *George Keith* call'd, a Scholar, once *Master of Arts* ; who owns,

Faith in an outward Christ crucified ; him that died at *Jerusalem*. The Resurrection

rection of the Body, Defects to be bewail'd. The insufficiency of the Light within without Scripture, and speaks favourably of Baptism and the Supper. All this *George Keith* hath printed, and told me.

He proves *George Fox*, their Great Apostle, to be a Blasphemer and Impostor. That he said before some Governors, That he said he was equal with God, and Judge of the world. He receiv'd the Title and Worship of Christ from many who lay prostrate before him; he smoothing them on the face, and blessing them.

( So did *Sabbata Sevi*, his deluded Followers, and *Nathan* the Prophet, in the Year 1666. till he turned *Turk* to save his Neck. ) *Penn* pleads for this Fox, attributes his abuse of many Terms to his Ignorance. What! and yet inspired, and sent of God! That he call'd on the Army to fight against *Rome* and the *Turks*. That *Balaam* must be slain, and all the Hirelings turn'd out of the Kingdom. He bad them pull down Mass-houses, and Colleges. Give the Priests Blood to drink, for they are worthy, said *Burroughs*.

The Blasphemy of many of their Leaders, who said they were as holy as God, not only in quality, but equality; and that

the

the preternatural distortions of their Bodies, and their Quakings, at first were of the Devil. Though the *Numen* that then inspired them, hath now left them.

Though *Solomon Eccles*, a Quaker before the Fire of *London*, went up and down with a Pan of burning Coals, yet he was proved to be a false Prophet in other things. That the Quakers moved not their Goods, believing it was a Delusion, and knowing that almost every Week one Quaker or another would go up and down the Streets in *London*, and cry, Thus saith the Lord; Fire, Pestilence, Sword, &c. And if *Solomon Eccles* prophesied of the Burning of the City, all know so did *Oliver's* Porter. That *Muggleton* hath his Prophecies too to be printed. How soon *Josiah* Coal died after he testified against him. That *Muggleton* a Taylor, and *Fox* a Shoemaker, set up for Inspired Persons together. Though *Fox* at first condemned all outward teaching by Man, till he had gotten men from the Ministry, then he set up Preaching— but *Muggleton* doth not, but keeps to the old Principle. He saith, The Father to whom Christ pray'd was *Elijah*, who governed in Heaven, when Christ was on Earth, because in his absence

fence there was no God there. And such Blasphemous stuff. They pretended to the Spirit of discerning Persons and Things, and could tell what Men were on the sight of them. They now Damn one another; the *Muggletonians* and *Quakers* call one another Sorcerers, Serpents, ——— and say, what was inflicted by the Civil Magistrate on one another was just.

That *Penn* defended ( and engaged so to do ) *Pensilvania* by Soldiers and Arms, against the *Indians*; Commissions were given to Fight for the recovering of a Sloop taken from some Privateers; that they Imprisoned some *Quakers* for Printing some Books without a License, though but in their own defence.

That *Barroughs* said, God could Arm Thousands of his Saints, yea, and Ten thousands to Fight his Cause, but for the *present* must not be so, till Christ command them; and this Christ is the Light within. He asks this one plain Question of Friends?

*Is not force of Arms necessary in England, and all other Nations, though condemned, and*  
D *that*

*what by the Spirit of God, as Antichristian and Diabolical?*

This Gentleman entertains you with a very pleasant Comedy; how they play their Infallibilities, Inspirations, Prophecies, one against another; how they damn all the Christian world, and yet assert the Salvation of. Heathen.

How Fox, and especially (the Old Cheat) George Bishop, told Oliver, *How much they loved him, and stood by him, and what should be done to prevent the coming in of Charles Stuart.* And yet when he came in, told him, *They acted not against him, but mourned for him:* And talk much, how they suffered as he did, and what was their Loyalty; till Billin, a great Quaker, Protested, *That if it cost him his life he would declare against any such pretences;* for, said he, *we were not for the King, but against him.*

Howgil stole whole Paragraphs out of Mr. Selden of Tythes, *verbatim.* Yet this in others hath been highly condemned, where not practised, but injuriously charged. He gives you an account of their horrid Blasphemies about Scripture, as Serpents Meat, dust, ———

about



about Christ and the *Light* within, about Perfection, Ordinances, &c.

**A**ND now I advise all Persons of Parts and Wisdom that look into the Controversie between us and the Quakers, especially Gentlemen and Ministers, to buy and peruse the aforementioned Book, the best (in my opinion) that ever I saw: I have given you some of the dainties there, to invite you to a more plentiful eating.

What shame is it for Men to pretend as Preachers to convince Gainstayers, and yet know not the most convincing Arguments to confute their Folly, whom they know to be the worst of Hereticks, and oppose them as such? Or what a shame is it for Gentlemen, who should be advocates for truth, not to know what can be said against such Deceivers as these? These are Hereticks indeed, some of the worst, when others cannot be so call'd (though they are too often so) but rather Erraticks; and perhaps we are all such, though some more than others.

As I have recommended the *Snake in the Grass*; so I will *Pennyman's Paper*, call'd

*The Quakers Contradictions, according to the Times, and their Interest ; Once a Quaker, but left them for their Folly and Madness.*

Some have said ( as he proves out of their Writers ) That their Writings are equal to the Scriptures, and of as great Authority. Some, That the Scriptures are Carnal, Dust, Death.

Others have declared before the Lord, That such words were never spoken by Friends ; which if not great impudence, must be great ignorance. For it may be Friends in one place know not what Friends in another place do say or Print. I therefore commend *Pennyman* for sometimes repeating their words, and no more. He proves that they that have denied the Scripture to be the word of God, have called their own Writings so.

Some have said, That they are no Ministers, but are under the curse, that be not infallible, and speak not immediately from God ; that cannot resolve all doubts, and convince all Gainsayers. What a cursed sort of Teachers then, say I, are most of the Quakers Teachers, who are so far from this, that they cannot speak tolerable sense, nor pronounce

nounce right many common words?

They also have said, That they that have not the Spirit of discerning, and know not Mens state infallibly upon the sight of them, cannot apply themselves to them accordingly, not knowing whether they be holy or unholy. But did they know all the Priests and Jesuits that came among them, whom they almost adored? *Bedlo* told my Brother, how often *Whitebread* and he, as well as other Papists, had been at Quakers Meetings; that *Whitebread*, Executed, was a Speaker. Why discerned they not such Speakers that have been found to have lived in Drunkenness, Whoredoms? Must you know hearts too! this is the work of Christ. *Judas* was not smelt by the Disciples.

Some say they know Thousands of Friends that are free from Sin. Once they all pretended to be so, and that they that were not so, were not of God, but of the Devil.

Some say, That Friends be all of one Mind and Soul. Yet we know there are great divisions among them here at home, and beyond Sea.

He tells you of a Quaker's stealing the Hour-glass out of a Church; and that *Fox*

said, *If a Friend be moved to such a thing by the Lord, by the Eternal Spirit, it is defended.*

Now you Priests and Steeple-house Wardens, look to the Silver Vessels used in the Sacrament, for if a Friend should be moved to take them away by the Eternal Spirit, it would be defended.

Some of the Separate Quakers have desired *Liberty of Conscience* in things not Evil, as was once pleaded for, but they cannot be heard.

Some have condemned asking any thing of outward Rulers. Others have often Petitioned King and Parliament.

The Quakers Speakers take the chief Seats in their Assemblies now, though once they condemned it.

Many now in Disputes and Discourse use terms others condemn as wicked.

Some have said, It is laid on them by Christ, not to Sue any Man at Law. Others ( I say ) have done it ; and as I have been credibly informed, they that would not take an Oath in *Bristol*, have in *London*.

*Pennyman* tells you, how *Penn* blamed the Church of *England* in the Reign of the Late King *James*, for Censuring the King's Acts, and Reflecting on *Roman Catholicks*,

as not Manners, nor Justice. He cites the Book.

Some have said, If the Spirit direct to fight, we have nothing to say against it. Others say, they can never be directed by the Spirit to any such thing, for it is not of God.

He speaks of their rudeness to him, saying he deserved to be whipp'd at a Carts tail; that they thrust him in the side with a stick. Yet all these were Inspired and Infallible in contrary Doctrines.

Now having given an account of these two excellent Writers; Let me a little consider the Plea of some among us for this People.

### *Question I.*

Are not the Quakers more sober than once they were?

Yes, and many know not the Opinions nor Practices of their first old Leaders. No Men or Women run up and down Naked now, &c.

*Question 2.*

Are they not a People very Temperate above others?

Let every Man speak as he finds: I lived long next door to one who was found out to be a notorious secret Drunkard, as his Wife confessed, but would have hid it, she being a Quaker too. I have known others, that selling strong Waters, would let the vilest of the Parish drink as much as they would, till Drunk; and yet one such would say to me, Wilt thou tell me against what I feel and handle of the word of life? Wet and drie Quakers is a distinction in other places besides *Bristol*.

*Question 3.*

Are they not very humble Persons?

No, They are more proud of their plainness, than others of their bravery. Baptism and the Lords Supper are things too mean for them, Shells, &c. but they were not too mean for the Son of God.

God. What good will a little Water, a little Bread and Wine do me? It is true, the things be not changed in their Nature, though in their Use. What good will a little Paper, a little Ink, a little Wax, do me, may a Pardoned Man say when he reads the King's Pardon to him? Some now use the Lord's Supper: *Barclay* in his *Apol.* says, *He would not condemn them that do.*

Question 4.

Are they not more just in their dealings than others, and most careful not to tell a Lie, and say one thing and do another?

These things are among some of them, and among others too; yea, *Turks* themselves. Yet by the way, It is not unlawful to say one thing, and do another on the change of the mind, 19. *Gen.* 2, 3. The Angel was desired by *Lot* to come into his House; *Nay*, said he, *but we will tarry in the street all night*; yet when *Lot* pressed upon them, they went in. They observed Providence, their intentions altered. If they had Sinned, had Lied,

D 5

they

they had never found their way back again to Heaven.

By the way, let all look to it, of what perswasion soever; if they lie for Gain, they are not upright: To say things Cost them so much, They never sold them Cheaper, They are as Good as can be had for Money, and know all to be false, and continue in this Sin, they may call themselves Christians, and others may call them so, but Christ will call them *workers of iniquity*. *The getting of treasures by a lying tongue, is a vanity tost to and fro by them that seek death, saith Solomon, 21. Prov. 16. Death seeks not them, but they court it. When I wrote to you, did I use lightness according to the flesh, saith Paul, that with me it should be yea and nay? but as God is true; he makes God his Example; But as Christ is true, saith Paul to the Corinthians, 2 Cor. 1. 17, 18, 19, 20. all the promises of God in Christ are yea, let ours be so.*

To say I will do such a thing, bring it to you at such a day, and know you cannot, or resolve you will not, and so for paying of Money, and to make this a common practice, is no more consistent with Grace, than Drunkenness or Theft.



Complemental Lyes are an abomination in the sight of a Holy God. To say, *I am glad to see you. I thank you for your good Company. Pray eat. You eat nothing.* When not a word of this is true, and the person that says it was weary of their Company, as ( it may be ) vain, and therefore undesirable, and know they eat very freely, or more than they need. Some Quakers are careful here, and so are others; would all were so; such as are not, are cursed.

The Quakers, the great ones, in Talking and Printing are not free from Lying:

*George Bishop* in his Book of Martyrs, called, *New-England judged not by man's Spirit, but the Spirit of the Lord*; How doth he represent the Whipping of the Quakers there? What Strokes were fetch'd? Flesh brought off with the Whips: Which *Mr. Blinman*, then of *New-England*, professed to me he never there heard of. They cursed Magistrates and Ministers in the street, blasphemed Christ and Scripture. If they were banished, they returned again, so that some were put to death. I know some of their Chief Leaders, whose Tendernefs this way was not very great, but spoke as if they thought a  
Lye

Lye now and then for Friends might be excused.

Q. Have not the Quakers more of the Spirit than others ?

No ; nor as much. They ( poor men ) must not run before their Guide : Must wait for the Spirit's Call to Prayer. I pray, How came they and the Spirit such strangers, that it calls them not all the Day long, all the Week long, all the Month long, all the Year long, to pray alone, or in their Families ? Always to pray, in their sense, is never to pray ; and every day a Sabbath, is no day so. I knew a Quakers Meeting, where I believe was not a Sentence spoken from Month to Month in a time of danger ; but when a Toleration came out, then they were inspired by it to purpose.

They all talk of *The Light within* ( a Phrase that was never used but once in Scripture, and that too what was seeming Light, but real Darknes, *Mat. 6. 22.* ) yet they mean not the same thing by it. Commonly they understand by it *Conscience*, and that this Light tells a man when he doth evil, and when he doth good,

good, and that it was in all men always. And when we press'd them with such places as these, *They that kill you, shall think they do God good service*, John 16. 2. I verily thought with my self that I was bound to do many things contrary to the name of *Jesus of Nazareth*, saith *Paul*, when he persecuted : They could not tell what to say. But now *Barclay* tells us, The Light comes in the time of the Lord's Visitation or day of Grace to every man ; if it be received, it abides ; if not, withdraws. That this Light is not God ( yet some inspired Friends, by the way, said it was ), nor a Quality, but a Substance, and calls it a *Vehiculum Dei*. That the *Turks* have a Light sometimes that tells them *Mahomet* was a Deceiver, the Christian Religion is true. ( Away, Poor *Robin*, with thy borrow'd Collections out of the Fathers. ) Now, says he, this is a Supernatural thing, that comes not at the will of the Creature, therefore we are no *Arminians* ; yet it is a Resistible Work, and so we are no *Calvinists* ; but our way is a middle, saith he, between both.

I was surprized when I read it, knowing all the Quakers I conversed with, had no such Notions of the Light within. I pray,

pray, How shall I appeal to the Lord's Witness in every man, and the Testimony of God in his Conscience? Why, it may be, I speak too soon, the Light is not yet come; or too late, now it is gone. Any thing! Now it is not God, which some Friends said, and that it was to be worshipped, as if a man should worship his own Convictions; and this made some call the Quakers, Idolaters, as the *Scots* and others; and now *R. Vickris* defends *Barclay* against *Norris*. Any thing!

Though some Quakers know not the depth of Satan, and seem to speak Orthodoxly of God, Christ, the Soul, &c. yet their old Teachers (or rather Deceivers) taught otherwise. The Soul was a part of God, came out of him, and returns to him again. You senseless Wretches, could a part of God ever sin, or be made miserable?

That Christ was the Anointings of God, which were once in the Man called Christ; when he died, his Body turned to dust; and since the same Anointings are in others, and they are the Christ of God as really as he was, and therefore some have been so worshipped as he was. The Scriptures are no Rule to them. Let therefore

therefore the Reader remember what, I doubt, few consider. If they dispute with you by Scripture, it is but to take you in your own way ; if he casts you, he hath you ; but if you him, he is where he was before. Why ? He cast you by your Rule, *Scripture* ; but you cannot him by his, that is, *The Light within*. So that the Quakers Judgment must be tried by his Judgment, and his Opinion by his Opinion, and his Light by his Light.

I know some Quakers will say, Were it not for the Scriptures, we had been in a miserable condition ; and they will believe nothing said against them ; but these know not the bottom of Quakerism.

The Quakers generally are very ignorant, and yet very conceited. For Ignorance : In opposition to us, they say, It is not true Christ had but 'Three Offices, 1. Of a King. 2. Priest. 3. Prophet : But go on, 4. Bishop. 5. Pastor. 6. Teacher, &c. as if variety of Names did make variety of Offices. For Pride I could give notorious Instances, which are not convenient ; *Luther* in his Table-talk speaking to some to whom the Devil did sometimes visibly appear with his Temptations , *To be rid of him ( said he ) remember, he is a Proud*

*Proud Spirit : Let a F — : He will soon be gone , for he cannot endure Contempt. It may be some , when the Quakers in the heighth of Pride, Talk backwards, answer them so, if I have err'd in my Manners, I have err'd by a great Example , Luther.*

And now as I have considered *William Penn* the Quaker, so I will apply my self to him according to his Grandeur or Magnificence.

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To WILLIAM King of  
Pensilvania.

*May it please Your Majesty,*

**I** Humbly offer it to Your Consideration ;

1. Whether the first Leaders of the Quakers being proved not to be inspired or sent of God, coming with Blasphemies, and yet pretending to Inspiration, Prophecies ( all which are proved to be Delusions ) are not evidently Cheats, and the worst sort of Deceivers ?

2. What induced the Quakers not to trouble the Churchmen in their Assemblies, as they did the Presbyterians of old ? Some say, they were much worse than the Churchmen, for they were Hypocrites, but these shew what they are. Others say, They were much better than the Churchmen, and there was a Seed of God among

among them to be called out ( and all from the same Infalible Spirit ). May not all these be Pretences, and the true Reason this ; Should they disturb or come in naked in their Churches, or there prate or rave, they shall be punish'd now, though they often escaped then ?

3. Though they so often talk of *The Light within*, where do they ever read the Phrase in Scripture, except in one place, as if wrote on purpose for them ? 6. Mat. 23. *If the light that is in thee be darkness, how great is that darkness ?*

4. Whether You and Your Brother *James*, late King of England, were not mere Pretenders for *Liberty of Conscience*, when You rowed one way, and look'd another, both oppressing Your Subjects, contrary to Your Protestations ?

5. Do not You know more Instances of Quakers pretended Miracles, false Prophecies, than some of us can tell you ? I care not to name Persons nor Circumstances, for the sake of their Relations. Know You not of them that have openly declared in the Name of the Lord, That by To morrow, or within such a Month, such a Judgment should come on a Place, that came not ? I will tell you ( if you ask

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ask me ( but I suppose You may as well tell me ) who put Stones into the Oven, saying, They should be made Bread ; but when not Bread , but Stones came out, said to his Wife, *Woman, because of thy Unbelief is it thus :* To whom she replied, *If my Unbelief continued some of the Stones Stoner, one would think your Faith should have made half of them Bread.*

Govern your Subjects without Carnal Weapons, for they are not lawful. If they smite one another on the one Cheek, let the other be turned also. If any one take away their Cloak, let him take the Coat also ; lest their fighting by virtue of Your Majesty's Commission , should be told in *Gath*, and published in the streets of *Askelon*. Great are the Complaints there in Your Kingdom: Many, because they are not Quakers, are much imposed on and abused. I pray remember what became of Your great Friend and Brother, *James*, late King of *England* ; when an Oppressor ; lest being Brethren in Iniquity , Your Majesty should flee into *France*, and there once again keep him company. And therefore *William* King of *Pensylvania*, I pray You to imitate Your Brother *William*, King of *England*, a Man  
who

who shineth in His Integrity, Wisdom, and great Conduct of all His Affairs; a Man whose Life is a System of the best Morals in the world. So keep Your Subjects from some late abominable Practices of Drunkenness, Whoredoms, and Oppressions; lest the Prophecy of *John Owen* against Friends should be verified, That their Light, that *Ignis Fatuus*, would at last lead them into a Bog or Quagmire of Filthiness and Prophaneness. For if such great Wickedness should abound among the *Perfect Ones*, Your Majesty may say to them, and they to Your Majesty, what was said to *Simeon* and *Levi*, Brethren in Iniquity, *You have made me stink in the nostrils of the inhabitants of the land.*

Your Majesty's Humble Servant,

*Anonymus.*

Now,

**N**OW, Friends, How will you answer me? I am sure no Sober, Rational Answer can be given. Either you must deny the Principles laid down, or Practices, though proved: Either that they never asserted, That the Place of Publick Worship must not be left for any Persecution. Or, That they kept to those Places in the greatest Heat.

Or that Ministers were not testified against for their Learning; or *Fisher* followed for his real ( as *Penn* for his imaginary ) Learning.

Or that bowing to man was never condemned, or not now practised, &c. But this would be unheard-of Impudence. What must I expect now I have hedged them in? A Confession and Humiliation? No. I know them too well to expect it, (yet without despairing of it) if lying and railing may be their Refuge, Scripture and Reason are gone out of sight. I expect they will talk of me, to me, or send Letters in the old Dialect they were wont to do to the best of men (and now sometimes do one to the other, when they fall out about Doctrinals, or other things, as may be seen in Books before-named ).

Were

Were it not for the sin, I would not desire a better diversion to shake off Melancholly.

**T**Hou scoffing, persecuting *Ishmael*, thou blaspheming Devil, thou Limb of Antichrist, I testify to thee in the Name — that thou hast belied the People called Quakers, yea, I say unto thee, the People called Quakers hast thou belyed. They are an innocent people, and to that do I bear witness. Therefore thou Devils Bloodhound, thou Thief and Robber, that never didst come in at the door, but didst climb up some other way, Thus saith, — Thou art not able to judge, for thou art blind, Thou Beast, thou Sot, thou Incarnate Devil, I am full of Zeal, yea, with Zeal I am filled, ready to burst, in testifying against thee, thou scarlet-colour'd Beast, thou canker'd Apostate, thou Son of *Belial*.

Thou greedy Wolf in Sheeps Cloathing, thou Dog, thou dumb Dog, thou barking Dog, thou Emissary of Satan, thou Beelzebub the Chief of Devils, Repent, and know that this People whom thou hatest and dost not love, are dear precious ones. To this will I set my Seal,  
and

and do I bear witness. Hear, O thou Serpent, fiery Serpent, biting, hissing Serpent, thou unclean Spirit, thou Devil-driven Sot. I am sent to thee to declare against thee. I am sent as *Mary Fisher* was to the great *Turk*, who could speak nothing but *English* when she came to him, as honest Friend *G. Bishop* is forced to confess, in his *New-England tryed*.—— Now I speak to thee in the same Language she did to him.

If any of you intend thus to set upon me, I wish it may be when I am so co-sive, that no other Phytick would make me soluble. I am sorry for the Dishonour that such bring to Religion, and the Wrong they do themselves, and the scandal they give to the Prophane; but as for me, I find nothing more easy, than to forgive them, pity them, and love the Men though not the Quakers.

I must despair of understanding any thing, or of proving any thing, if in this little Book I have not sufficiently proved, and that *ex abundanti*, That William Penn and the Quakers are either Impostors or Apostates (which they please), from their Avowed Principles, and Contrary Practices.

But

**B**UT, methinks, I hear some say, We see what it is for men to talk of the Spirit, which is nothing else but a warm Fancy following a deluded Judgment: What may we think of Prophets of old, and their Inspirations and Prophecies so much talk'd off? We doubt all were such as these of the Quakers.

Stop, Reader, if these thoughts be in thee, let us reason together. Though I doubt not but that this giddy People have contributed very much to the increase of Scepticism, and Atheism, and Contempt of Religion: Yet why? Because there is so much bad Coin, adulterate Coin, Case-Pieces, Clipp'd-Money, is there therefore no Good Money, or Money of full Weight? Is it all alike?

Because there is so much False News going, and so many Mistakes and idle Stories pass for Truth, is there therefore no True News, or True Relation of things?

Because we are so often mistaken in men, who are often said to be good-natur'd, wise and pious, whom in our nigh approaches to them we find ill temper'd, half-witted, and scandalous, are there therefore

therefore no good-natur'd, no wise, no pious Men in the World.

To talk of the Spirit, is a Cant among some Men, almost a Community of Men, who own Scripture and read Lessons out of it. They will talk of God, and of Christ, but nothing, or next to nothing, of the Spirit. I desire them to read *Neb. 9. 20.* Thou gavest also thy good Spirit to instruct them. *2 Cor. 1. 22.* *Who hath given the earnest of the spirit in our hearts.* *Rom. 8. 9.* *He that hath not the spirit of Christ, is none of his.* *John 3. 5, 6, 8.* *Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.* *That which is born of the Spirit is spirit.* *Rom. 8. 16.* *The spirit it self beareth witness with our spirit, that we are the children of God.* *Psalms 51. 11.* After David sinn'd so foully, he prays, *Take not thy holy spirit from me.* Consider, their abuse of such Phrases should not take us off from the use of them. Because the Papist have abused the words of Christ, *This is my Body*, by their monstrous Doctrine of *Transubstantiation*, and so to worship a Wafer for a God; we are not therefore to deny the Bread the honourable Name Christ gave it. The Ho-  

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ly Ghost, or Holy Spirit, is not so call'd from his Essence and Nature ; for so we might as well say, The Holy Father, or the Holy Son, as the Holy Ghost ; but from his Office. Whom the Father elects, the Son redeems, and the Holy Ghost sanctifies and makes holy.

Now a skilful Physician is not to be despised, ridiculed, because of some Quacks; nor a good Lawyer, because of some ignorant Pretenders; nor a Spiritual Man, because of some senseless, vain Talkers of the Spirit.

Though I have written more already than I intended when I begun, yet give me leave to add some Directions to cure this Malady, which we find occasion'd for want of these things you are now prest to, and that our *Perfectionists* little mind.

*Direction I.*

1. Keep up a due Veneration for the Scriptures and their Authority.

He that cannot see a God, one would think could see nothing. Infinity and Eternity must be lodged in somewhat. Some Cogitative Being ( which word  
with



with Mr. Lock, I like better than Intelligent) suited means to end. Read him in that excellent Chapter of *Human Understanding*. Mr. Perkins's *Cases of Conscience of the Being of God*.

Is the Soul of Man made for God, to serve and enjoy him? Not to say any thing of the Reflex Acts of the Soul; That Matter cannot act on it self: The tip of my finger, that toucheth thousands of things, cannot return upon it self, touch it self: But my Understanding, that understands other things, reflects on it self, and understands it self, and therefore the Spirit of a Man is not as the Spirit of a Beast. The Poet could say,

*Sanctius his animal, mentisque capacius altæ  
Pronaque cum spectant*——

No Creature but Man can turn up his eyes to Heaven, for Man hath a Muscle more than they, to help to look up to God. Doth it not convince you ( Good Readers ) as well as this Pagan ( *Ovid Met.* ) That though Man was made in this world, yet not for it?

Are not some men designed for the Recovery of the lost Love and Favour of  
E 2 God?

God ? That is hoped by all. What then will follow ? That there must be some Rule whereby Man may know this God, and serve him. Now this must be either by Revelation, or there must be some standing written Rule : The former we see is gone ; and our giddy Pretenders to it prove it : Therefore the latter. Then say I, The Scriptures must be the standing Rule, or some other thing ; But no other thing ; Therefore the Scriptures.

If any thing, What is it ? *Mahomet's Alcoran* ? I need not confute it : None plead for it : Nay, it is worthy observation, Not one Family among Christians we can hear of, turn *Turks*. The Ignorance and Prophaness of the Man, shew what his Writings are.

Well then: It is not what Objections men can make against Scripture being a Rule, but what better can they put in its place ? Now consider we, What Signatures and Marks are on Sacred Writ to satisfy us : How is it morally impossible ( or more ) that the world should be imposed on ? Was there such a man as *Abraham*, so call'd of God ? Did the Twelve Tribes come from the Loins of the Sons of *Jacob* or *Israel* ? Were these Slaves in *Egypt*, brought

brought out thence by a mighty Hand? Was *Pharaoh* and his Host drowned in the *Red-Sea* in the pursuit of them? Did they wander in the Wilderness, were fed with *Manna*, and the Cloud before them? Were they brought into *Canaan* by a mighty Hand? How well writes *Josephus* against *Appion* on this subject. I remember *Bishop Stillingfleet* in his *Orig Sacra*, says, If I meet with any Passage in Prophane History, contradicting Sacred History, I laugh it away with that of *Justin*. That *Moses* was the Son of *Joseph*; That the *Jews* were driven out of *Egypt* because of the Itch, that the *Egyptians* might not be infected.—— Were it possible for the *Jews* to impose upon the world this way? *Gen 49. 10. The scepter shall not depart from Judah.*—— How unlike was it to an eye of sense, the Scepter should come to any Tribe? When it did, it came to *Moses*, who was as a King, of the Tribe of *Levi*; then to *Saul*, of the Tribe of *Benjamin*; and at last to *David*, who was of the Tribe of *Judah*, and there continued.

The famous Story of *Josephus*, about *Alexander's* Conquest of *Judea*, when he swore to *Parmenio* his General, That he would destroy all the *Jews*, is great. *Jad-*

*dur* the High-Priest, and the *Jews*, fasted three days and three nights, and God revealed to him what he should do. *Alexander* approaching with Fury nigh the Gates of *Jerusalem*, *Jaddus*, as God directed him, opened the Gates, and went out to meet him in all his Priestly Attire. *Alexander* fell down and worshipped him. *Parmenio* asking him, What he meant to worship the man whose death he had vowed? He said, *Three days ago this man in this dress appeared to me in a Dream in Dio in Macedonia.* *Jaddus* carried him into the Temple, and shewed him the Prophecy of *Daniel* concerning him, who was the *Grecian* Goat, *Dan.* 8. 21, 22. A clear Prophecy; let Antiscripturists consider it. So he gave the *Jews* great Treasures. Could *Josephus* mention a Story so little time before, if not true, when thousands of *Jews* and *Pagans* could contradict all?

Could the Evangelists tell the world such a loud Lye in Matters of Fact, Place, Time, Circumstances, of Christ's feeding so many Thousands with a few Barley-Loaves and Fishes; his opening the eyes of the Blind, making the Lame to go, raising the dead, especially *Lazarus*, and all with their Circumstances, had it not been true?

true? The Disciples knew they saw his Miracles; that they conversed with him forty days after his Resurrection, and saw him ascend into Heaven. They often say, as we read in the *Acts*, *We are his witnesses*, saith *Peter*. *Paul* could not be mistaken whether he heard the Voice from Heaven, *Saul, Saul, Why persecutest thou me? I am Jesus*—— *Acts* 9. 4, 5. Or whether he were blind three days, and recovered his sight by *Ananias* laying his hands upon his eyes. He and the Disciples as they were not deceived themselves, could have no delign to deceive others. Not one of them in their most exquisite Torments confest a Combination; and, which is more, it was never pretended by any of their Adversaries they did. When I was a Lad about Seventeen Years old, I often conversed with a *Jew*, who had the Old Testament almost *memoriter*: My urging that of *Paul* to him, struck him to the heart, and he was afterwards baptized. Tell me, Reader, if thou hast with the men of *Herod* (men of War) set Jesus at naught, Doth not *thy heart now burn within thee?* as *Luke* 24. 32.

Yet the Scriptures by our Perfectionists were at first as nothing. *You speak the words of*

David and Paul—— They were wont to say. But at last it was agreed upon, Scripture should be used in their Meetings. The story of turning one man down stairs for looking in a Bible in their Assemblies, is well known. I am glad some have more Veneration for Scripture now. Some say, They be as good as Friends Writings: A few say, Better. What would the Church do without a Bible, but as Mariners at Sea without a Pilot or Compass?

Q. What did they do before Scripture was written?

A. Revelation and Oral Tradition was their Guide, which was at last upon Record.

Obj. But, say some, You make Scripture not only a Rule, but the only Rule: So the Assembly in their Catechism: And make not the Spirit a Rule at all.

I answer; The Spirit is not the Rule, but the Author of the Rule. A Counsellor is not his Counsel, nor a Director his Directions. Where did the Heathen wander, that had no Scriptnre? What a woful

woful System of Divinity is *Ovid's Metam.* though he borrowed so much out of *Moses*, and corrupted it?

*Ante Mare, & Terras, & quod tegit omnia  
Cælum,*

*Unus erat toto naturæ cultus in Orbe,  
Quem dixere Chaos, rudis indigestaq; moles.*  
Gen. 2. 2.

*Sic erat instabilis tellus, innabilis unda.*

The *Golden Age* was a corrupting of the Account of Man before the Fall.

— *Nec supplex turba timebat  
Judicis ora sui.  
Per se dabat omnia tellus.*

The Scriptures acquaint man with things necessary to be known, and which the Quakers have contemn'd, in their adoring of the *Light within*, ( the Pharisaical Light, which Christ call'd Darknes ): I say the Scriptures acquaint us with

1. The Fall of Man, and the Corruption of Human Nature thereby. Our Head, Fœderal Head fell. *Acts 17. 26.* God intended of *one blood to make all Nations*. Now that was tainted, and a clean thing can-

not come out of an unclean. Had he stood, we had stood by him, and there had been, no doubt, a state of Confirmation for all *Adam's* Descendants. How long it was *Adam* stood (some think Months, Years,) is easy to conjecture. That it was before the Conjugal Act, else they being before under the Blessing, *Increase and Multiply*, had had some Child born without Original Sin ; but *Cain* was the first Child, and therefore I conclude the Fall was before *Adam* knew *Eve*, and therefore the same day in which they were made. And it may be had *Adam* overcome in the first Assault of Satan, the Serpent, he and all his had been confirmed. Our first Parents by Sin murdered themselves actually, were under the Curse ( though, it may be, recovered by Grace ); they murdered their Posterity virtually, that they then not born should be cursed ; they murdered Christ occasionally, as their Sin was the occasion of Christ's death, to make Satisfaction to Divine Justice.

*In the day thou eatest thereof, thou shalt surely dye, Gen. 2. 17.* Now *Eve* was concerned in this, as well as *Adam*, though not then made ; for she grants it to the Serpent, *Gen. 3. 3.* *God hath said, Ye shall*

not



*not eat of it, lest ye dye.* The Woman being deceived, was first in the Transgression. Now where there is no Law, there is no Transgression: *Ἀπὸ τοῦ νόμου οὐκ ἔστιν ἁμαρτία.* Now whether God gave the Commandment to *Eve* immediately, as he did to *Adam*; or mediately by *Adam*, who can tell. This Sentence, *Thou shalt dye*, was definitive, not barely Commminatory, like that of *Jonah*, *Jonah 3. 3. Yet within forty days, and Niniveh shall be destroyed.* Therefore a Saviour to dye in our stead, became necessary. He died that day as God past Sentence on man, *Gen. 3. 19. Dust thou art, and to dust thou shalt return.* As a wounded man ( mortally wounded ) cries out, *I am a dead man.* *Adam* was not dead Naturally, for he lived many years, *Gen. 5. 5.* but Legally; so as when the Judge hath past Sentence, we say, *He is a dead man*, though Body and Soul be not parted days or weeks after. The Devil made use of the Serpent: And our first Parents, I think, knew nothing of Devils or Fallen Angels; which is *ignorantia pura negationis*, and consistent with a perfect state; as for Christ not to know ( as not the Angels ) the day of Judgment. If some say, The Serpent is not more subtle than any Beast  
of

of the field ; let them remember, neither doth *Moses* say he *is*, but he *was* ; and who can tell what the Serpent was before his Curse ? The Basilisk and other Serpents stand up in curious Colours, like Man. Now some think from *Gen. 3. 6.* *When the woman saw the tree was good for food, and good to make one wise, she took and did eat, and gave to her husband, and he did eat :* How the Temptation was ; for how could she know this before she eat ? They therefore imagine the Devil or Serpent saying to this effect ;

O Woman, thou knowest the great Creator made me a Sensitive Creature, and thou seest I am now become Rational ; I can discourse with thee, understand thee, and give thee a reply ; How came this change ? It was by trying the Virtue of the forbidden Fruit. As I of a Sensitive Creature am become Rational, thou by trying the secret Virtue of this Tree, of a Rational Creature wilt become Divine, and so more like God than he will have thee to be. Now wherein could the Devil more act like himself than this way ?

For Sin ( *Gen. 3. 24.* ) God drove out the Man from Paradise, the lower Hea-

ven ;

ven ; and a woful change was there on Man by the first Transgression.

Of a Man dwelling in Paradise, conversing there with God, he was cast out into a wide Defart, conversing with Beasts. How sad was it to see *Nebuchadnezzar* sitting on the Throne at one time, grazing among Beasts at another ! When *Tamerlain* caused *Bajazet* to be carried up and down in a Cage, he beat his Head against the Cage, and would cry, *O give me my Kingdom* ; Knolls's *Turk. Hist.* How doth King *James* think of Three Kingdoms lost by Perjury, and Tyranny, and Folly ? Of a wise Creature he became ignorant of God, of himself, of things made by God. How sad was it to see the famous *Cheynil*, famous for Learned Tracts, make Balls of his ——— in *Bedlam* ! and so others.

Of an holy Creature he became sinful ; the seeds of all sins were in his Nature ; out of the heart proceed murders, adulteries, and all wickedness. Anatomize the heart : *The tongue is set on fire of hell* ; and though many wild Beasts and Serpents have been tamed by man, yet the tongue can no man tame ; it is unruly, evil, full of deadly poison, James 3. 6, 7, 8. His Life is abominable : Psalm 14. 7, 8. *The fool hath said, There*

*There is no God. They are corrupt, abominable.* The same Words, or the same Psalm you read, *Psalm 53.* Now this was done twice by *David*, and not mentioned twice by the Composer of the Psalms, because the Titles differ, and they were written by the same hand the Psalms were. The one is, *To the chief Musician, A Psalm of David.* The other, *A Psalm of David upon Mahalath Maschil. To the chief Musician.*

Of a happy Creature, Man became miserable ; in his Body, Pains, Sickneſs ; in his Soul, Trouble, Sorrow, Fears ; in his Enjoyments, Diſappointment, Perplexities ; miserable in Time and Eternity. Now the Tree of Life was ſo ſacramentally and ſymbolically, as ſignifying and preſerving Life to him if he had ſtood. The other Tree of the Knowledge of Good and Evil was only ſo *ab Eventu* ; That Man, if he ſtood, ſhould know the good he had gotten, and the Evil he had eſcaped. If he fell, he ſhould know the Good he had loſt, and the Evil he had incurred. For it could not be ſo call'd, a *forma eſſe rationalis*, nor *ab eſſe in per ſe*.

Hence ſaith *David*, *Psalm 51. 5. I was ſhapen in iniquity, and in ſin did my mother conceive me.* To ſay he ſpeaks of his Mother's

ther's sin in the Conjugal Act, it is contrary to *David's* design. He, confessing his Murther and Adultery, runs up his Sin to the Fountain-head : What was this to say, *My Mother sinn'd ?* Dr. *Jer. Taylor*, and other Denyers of Original Sin, urge that in *Job* 33. 18. That he *took care of the widow from his mother's womb*, which is a Hebrew Phrase for *early*, say they. I believe *Job* was compassionate when young and tender, and knew his Duty that way : But doth he say, I took care of Widows when I was shapen, when I was conceived ? In the Womb, and from the Womb, are different things. I know this Error is a growing Weed in the Church of *England*, tho they subscribe to the 39 Articles, and so to Original Sin. O, say some, they are but *Articuli Pacis* : Then may *Anabaptists* subscribe as well as you, nay, better, who deny Infant-Baptism, though there asserted; and those that deny the Hierarchy: And what indeed is Subscription worth at this rate ? But, I pray, you that put this Cheat on your selves, Do you not baptize Children according to the Form in the Liturgy, which bottoms all on Original Sin, and on all mens being born in tin ? Now what need have they of Baptism,

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the sign of washing away of sin, that have no sin? Therefore the old *Pelagians* and the *Socinians*, that denied Original Sin, were against Infant Baptism, and must be so unavoidably; but our *Arminians* of this mind stick at nothing. Original Sin may be seen early in Children: What Pride, and Envy, and immoderate Desires after what they would have, see we early in them? as *Austin* in his Confessions observes. And besides, Doth God lay Misery where was no preceding Sin? If by Sin comes Death, do they rot and perish, poor Infants, that never sinn'd?

Sin so set Man against God, that it is said, *6. Gen. 6. It repented the Lord that he made man on the earth, and it grieved him to the heart.* Man soon shewed himself to be such a Creature, that no Messengers from God did him good. *Noah* was a Preacher (and no doubt a Liver) of Righteousness an Hundred and twenty years: To have seen but one Convert a year had been sad, but he sees none at the end of Twenty, Forty, Threescore, an Hundred years. No pricks of Conscience did them good. The Spirit strove for a time. Men may roar, that never Repent. No threats of God do them good; when they were told

told of a Deluge, they feared not. Yet Man's Nature, before Sin, was conformable to God's Image, his Will to God's Law ; he was designed to serve God here, and enjoy him for ever ; yet after Sin he is call'd Flesh, as if dispirited, a Worm, as *David* saith of himself, a Dog, *for without are dogs*, saith *Paul* ; nay, a Devil, so Christ called not only *Judas*, but *Peter*, when he would hinder him from Suffering. *Get thee behind me Satan*, 16. Mat. 23. What Devils are the best (and much more the worst) for Pride, Passion? &c.

Now how little the Quakers regard the Fall, is notorious. Some make *Adam*, *Paradise*, the *Tree of Life*, *Serpent*, and all, an Allegory ; and laugh at Original Sin, and believe all come Sinless Creatures into the world. Here is the foundation work, this makes Man loathe himself.

Another thing the Scripture teacheth as necessary to be known, and which our Perfectionists will not understand, is.

2. Man's recovery by a Crucified Christ, the Son of God : Who so fit as he, who  
was

was the Son of God by Eternal Generation, to be so by his Conception? Who so fit to make Man the Son of God by Adoption, as he that was the Son of God by Nature? Who so fit to be a Mediator, that in some respect was so for ever? Mr. *Ainsworth* well observes from 3. Gen. 21. *God made of Skins Coats, and clothed our first parents.* That this represented Man's being clothed by the imputed Righteousness of Jesus, for, saith he, their Cloathing was not of the Skins of Beasts eaten, for no Beasts were for food till the time of *Noah's Deluge* was over, 9. Gen. 3. *Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things.* Nor yet of Beasts that died of themselves, for there was a Ceremonious work of Sacrificing, as did *Cain* and *Abel*; therefore it was, saith he, of Beasts Sacrificed, which were Types of Christ's.

As Men be Redeemed by the Blood of Christ, so are they clothed by his Righteousness. Bishop *Hall* in his excellent savory Paraphrase, thinks this is the sense of the words of *Solomon* in the Book of *Canticles*. 8. Can. 5. *I raised thee up from under the apple-tree, there thy mother brought thee*



thee forth; there she brought thee forth that bare thee; as Christ speaking thus to the Spouse, *O my spouse, I raised thee up from under the tree of offence; there Eve brought thee forth (under the curse) she brought thee forth that bare thee.* Now Mr. Cotton observes, when the Church commends Christ, She commends his hands; but when Christ commends the Church, he commends not her hands, *Canticles*, chap. 4. and 5. Man is Justified by Christ's Obedience, not his own.

Now Paul preached a Crucified Christ to all the Gentiles, idolatrous and prophane Gentiles: But when do any Quakers hear any thing of this in their Christless Assemblies?

God the Father chose some from everlasting, gave them to Christ to be Redeemed, to the Spirit to be Sanctified; else we cannot (as some observe) talk of a Predestination, but may of a Postdestination, if Men be Saved on foreseen Holiness; 2 *Ephes.* 5, 6. *By grace are ye saved, and are made to sit down in heavenly places in Christ Jesus.* The Church is the lower Heaven; they above, and they below, make one Family; in whom the whole Family in Heaven and Earth is named, saith Paul.

As

As the Kitchin below, and best Room above.

Christ may say to every Believer, as *Pharaoh's Daughter of Moses, I drew him out of the waters.* Justice placed us all at the mouth of Ruine; the Son of God, as the Daughter of *Pharaoh*, comes and hath Compassion. Without understanding Salvation by Christ, there is no hope. They that reject the outward Crucified Christ, reject life. Now they once took all in a Mystery, an inward Christ was inwardly Crucified. This is, saith Penn and *Whitebread, The Lamb slain*; the Light within, opposed by the Sons of Men.

2. Another thing the Scriptures shew, is the way God and Christ have appointed to Salvation; so we call the Scripture the word of God, Christ is seldom so call'd, 1 *John* 1. 19. *Rev.* 13. *The Word was God.* His Name is called the *Word of God*; Why? He declareth the Mind and Word of God to men; but 30. *Proverbs* 5, 6. *Add thou not to his word.* What is that to Christ? *You received our testimony not as the word of man, but as it is indeed the word of God, saith Paul.* If they are called Gods, to whom the word of God came, and the Scriptures cannot be broken, said Christ;

You

You read of them that corrupt the word of God ; What, did they corrupt Christ ? The Quakers have thousands of times cursed them that call the Scriptures the word of God.

Heathens could not find out the way to life by any Light within, but by Scripture-Revelation. Many Atheists and Quakers object against it, though now some more sober. Some object,

*Moses*, 1 *Gen.* 16. makes the Moon greater than the Stars, which all Astrologers know to be so only in appearance. What an unnecessary noise do some Divines make to answer this ; to tell what it is Subjectively, what it is Objectively. Doth *Moses* say, he made the two greater Bodies, the Sun to rule the Day, the Moon to rule the Night ? No : Now though a Star is a greater Body than the Moon, yet the Moon is a greater Light sure. So 9. *Acts* 7. it is said, *They that were with Paul heard a voice, but saw no man ;* yet in the 22. *Acts* 9. *They that were with me saw indeed the light, but heard not the voice of him that spake.* There is an Inarticulate and an Articulate sound or voice ; they heard the sound, but not the voice, not the sense spoken. How do some triumph in

in such trifles? If any Learned Men be perplexed about things of this nature, let them read *Scarpius* his *Symphonia*; If any Unlearned Man be, let him read a Book call'd, *The dividing of the Hoof*; both which Books have done this work incomparably well, of reconciling seeming contradictions in Scripture. Our Perfectionists care not to direct their Children to Scripture. Consider how the Old Testament ends, and the New begins. I have sometimes pleased my self not a little with this Meditation, *Mal. i. 4, 5.* what a Prophecy is here of Christ and *John Baptist*! and it is a good Providence that the *Jews*, though in unbelief, never added any thing to the Canon of Scripture since; none comes now to tell them how large, read *Isaiab 53.* and the Gospel; May not he well be call'd the Evangelical Prophet? If you be stumbled, regard it not. As now, How often is it objected, That the *Jews* borrowed of the *Egyptians* Jewels of Silver, and Jewels of Gold, with an intent never to pay them; and one gives one answer, God bade them; another, another, they had abused the *Jews*. For my part, I think the matter is clear, they gave them, for as the *Jews* borrowed,

so

be so the *Egyptians* lent ; now did they think,  
 let when God by a mighty Hand brought  
 any them out of *Egypt* , they should see the  
 book Men more ? no nor the Jewels neither.  
 oth How often have I seen others mock  
 om- 4. *Matt.* 8. 9. *The Devil took Christ on a high*  
 on- *mountain to shew him the kingdoms of the*  
 tio- *world.* Why , I hope the higher the  
 to Mountain was, the more he might see,  
 sta- and how high he was lifted up above the  
 ave Mountain, who can tell. Divines say ,  
 with there was a Map and Idea of all to Christ.  
 t a *Hobs* himself in his *Leviathan* seems not to  
 ist! be scandalized here ; take his Opinion ra-  
 ws, ther than blaspheme, That all was done  
 ing *Visionary.* Many places in the Old Testa-  
 one ment mentioned in the New, are carried  
 ead from their primary intention , to a se-  
 he condary one ; *Out of Egypt have I call'd my*  
 et ? *Son,* 11. *Hos.* 1. 2. *Matt.* 15. is clear,  
 ow, 8. *Psalms.* 4. *What is man!* is true of all,  
 ws though carried in a high sense of Christ.  
 Sil- And because some cannot be persuaded but  
 in- that of the Prophet *Isaiah*, *A Virgin shall*  
 ves *conceive and bear a Son,* 7. *Isa.* 14. was of  
 ner, the Prophetess to whom *Isaiah* went, who  
 For bare a Son, one that was a Virgin when  
 hey *Isaiah* made the Prophecy, might not be so  
 ed, after. They say, That what was true in  
 so *sensu*

*sensu diviso*, of that Prophetess, was in *sensu composito*, of the Virgin Mary ; a Maid and Mother at the same time, as the Prophetess in a different time. If this be yeilded, I know not but some are sooner and more fairly silenced. I will not tell my thoughts ; if any conjecture , they shall but conjecture. Now the Scripture direct about matters of Faith and matters of Practice , without which we should not know the one or the other.

*Direction 2.*

Timely instruct your Children, and endeavour to transmit Religion from Family to Family.

Do your Children love History ? What is better than that of *Joseph* and his Brethren ; of *Esther*, *Haman*, and *Mordecai*, and *Ahasuerus* ? The Creation of the world ? Fall of Man ? Call of *Abraham* ? Plagues of *Egypt* ? ——— Contract some things in hints, and Books in Verses, *English* ones such there are ; others in *Latin*, as the Ten Plagues of *Egypt*, are express'd in four Verses :

*Fit cruor ex undis, conspurcane omnia  
vine.*

*Dat pulvis cimices, postea musca venit :  
Dein pectus, post ulcera, grando, locusta,  
tenebræ ;*

*Tandem proto tocos ultima plaga necat.*

Convince them of their natural state, you may say 9. *John 20. That this is our son we know, and that he was born blind we know ; blind in Spirituals.*

Look well to their Company ; *Mr. White* adviseth Parents to invire sober Lads to their House, and make them their Childrens Companions: *He that walketh with the wise shall be wise, a companion of fools shall be destroyed, saith Solomon.* Above all duties teach them secret Prayer, 6. *Matt. 6.* shew them the necessity, benefit, sweetness of this ; this gives life to all other duties.

Talk most against the Sins they be inclined to, Pride, Passion, Idleness, Stealing, taking God's Name in Vain, &c.

Allow them convenient time for Diversions and Recreations. Look well they be such as for nature are Lawful, for time Seasonable, for use Moderate. Avoid Plays

F

suspiciously

suspiciously Evil. Mr. Perkins condemns, in his *Cases of Conscience*, Playing at Cards as an Evil in it self. Dr. Taylor in his *Ductor Dubitantium* doth not so, yet doth dissuade from the use of them. You will at a full Table, let alone a suspicious Dish, not proper for you, when many safe ones. Plays are lawful, and the matter of God's Promise.

The Quakers have condemned all, as well as Family Prayer, and other Duties. How feebly doth Robert Barclay, the great Quaker, in his *Apology*, write against playing at Bowls and Nine-pins? we have Bodies as well as Souls; 8. *Zech.* 5. *The streets shall be full of boys and girls playing.* Paul took delight to think of the Family Timothy came from, 2 *Tim.* 1. 5. *When I call to mind the unfeigned faith which first dwelt in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.* Not the same numerical Faith, which could not be without a Transmigration of Souls; but specifical, like for kind. *Qui studet patrimonio terrestri magni quam cœlesti, — filios tuos commendat Diabolo magis quam Christo.* I remember Cyprian somewhere says, *Pray consider he that minds his Child's Body more than his Soul, is like one, that if*  
*Child*



*Child and Dog were like to be drowned, should take care to save the Dog, but let the Child be drowned.*

To make your Childrens lives Religious, is to make your own comfortable. Let the Spirit teach my Children, I will not, say some *Perfectionists*: If you will not, an evil Spirit, you see, early doth. Catechise them often and well.

*Direction 3.*

Endeavour to retain what you hear or read, to confirm your Faith against all unsound Doctrines.

Pray to God for good Heads and Memories, as well as for good Hearts and Affections; many are turn'd to and fro with every wind of Doctrine. Many take want of Memory to be only their infelicity, which, I say, is their fault. To help you here, take these Directions:

1. Mind the chief word in a sentence, direction, story, or comparison, on which all depends; revolve that in your mind over and over.

2. Chuse some good Companions, whose good Memories may help your bad ones; ask them what they remember, tell them what you do. Thus let one hand rub another till both be warm.

3. Write down (if you can) what most concerns you; you do so in other things, Debts, Directions for Distempers. New Affections many years hence will make old things heard, new.

4. Beware of Meats and Drinks, for Quantity or Quality, that indispose you to dullness in hearing.

5. In the close of a Sabbath, and in the opening of the next day, in your Beds, repeat what you are willing to retain in your mind.

6. Use some mark with a Pen, or Pencil, in reading excellent Books, where you are most willing to remember.

O what a shame it is for Men to remember every thing, except what they should!

should ! can tell all the News going, long stories of Contentions, or Pastimes, but what is said to strengthen Faith they have forgot ; here *Fuller* in his Meditations says thus, *I heard a merry story long since, and that I remember ; I heard a good Sermon lately, and that I have forgotten ; thus Lord is my Memory like a filthy pond, where Frogs live, and good Fish dye.*

Mind these Directions, so may you give an account of the reason of the Hope in you ; so may you convince Gainsayers ; so may you be kept in an hour of Temptation, for Heresies must be to try Men.

Who could believe the Quakers Sins, possible Sins, if he saw them not, for an ignorant Creature to say, not only practically, but some in words,

I have no Sin to confess, or beg Pardon for, I need no Scripture, nor Ordinances, they be low things ;

I need no outward Christ to save me ?

We may write over their doors, as over the doors of them that have the Plague :

*Lord be Merciful to them.*

**R** *Eader*, Having told you before, how the Quakers thought Reviling of Ministers a meritorious work, and in particular how some of them, with others, slander'd Mr. *Hughs* of *Plymouth*, ( where was the place of my Nativity, and to whom I ow'd my self ) I shall give an account of a great defamation of that great Man on the Return of King *Charles* the Second; it was commonly reported, that he was, with his Vertuous Consort, so drunk with drinking that King's Health, that he knock'd under the board; a Paper of Verses were Printed on this occasion, but all borrowed out of *Conly*, with some additions about him and her, which I shall not now Name, as about, *S S S, &c.*

This Drunkard's Song on this report was in all Mens Mouths:

**T**HE thirsty Earth drinks up the Rain,  
And drinks, and gapes for drink again.  
The Plants suck in both Earth and Air,  
By constant drinking fresh and fair.  
The Sea it self, which one would think,  
shou'd have but little need of drink;

Drinketh

Drinketh ten thousand Rivers up,  
 So fill'd, they overflow the Cup.  
 The Sun it self, as one may guess,  
 By's drunken fiery Face no less,  
 Drinks up the Sea, and when that's done,  
 The Moon and Stars drink up the Sun.  
 They drink and dance by their own light,  
 They drink and revel all the Night.  
 Nothing in Nature sober's found,  
 But an eternal Health goes round.

Then fill the Bowl, then fill it high,  
 Fill all the Glasses there, for why,  
 Shall every Creature drink but I,  
 Thou Man of *Morals* tell me why?

A very dull Reply was Printed with this, but by whom I could never certainly know; at last I met with the following ingenious Reply; which, pardon me, if I think one of the best Replies ever I saw; wherein *Cowly* is baffled in all his Altitudes:

**T**HE thirsty Earth, when one would think,  
 His dusty throat requir'd most drink:  
 Wets but her lips, and parts the Showres,  
 Among ten thousand Plants and Flowers;

These take their small and flinted size,  
 Not Drunkard like to fall, but rise.  
 The Sober Sea observes her Tides,  
 Even by the drunken Sailors sides ;  
 The roaring Rivers pressing high,  
 Seek to get in her company :  
 She rising seems to take the Cup,  
 But other Rivers drink all up.  
 The Sun, And who dares him disgrace ?  
 With drink, that keeps his steady pace ;  
 Baits at the Sea, and keeps good hours.  
 The Moon and Stars, and mighty Powers,  
 Drink not, but spill that on the flore,  
 The Sun drew up the day before :  
 And charitable Dews bestow,  
 On Herbs that Dye for Thirst below.

Then fill no more, then let that dye,  
 That would the Drunkard kill, for why,  
 Shall all things live by Rule, but I,  
 Thou Man of *More-Ale*, tell me why ?

It is a great pleasure to me many times  
 to think, when Debauchees and Hereticks  
 have gotten all the Knavery, they have  
 not gotten all the Wit.

I cannot, indeed, understand the Qua-  
 kers were the Inventers of this story  
 against that Worthy Man, whose Name  
 will

will be sweet there, when the Names of others will stink, though they helped to publish him as a notorious Drunkard, as before.

If the Quakers can get a Story against a Minister from his Wife, though she be infamous for an Unquiet Spirit, they care not for that. I remember I was once with a discreet well-bred Quaker, and some talking of a Minister reputed very famous for Piety, whose Name is well known all *England* over for a good Book he printed; the Quaker said, *Alb Poor Man! His Wife knows* — I enquired into the Story, and found she had given a hard Character of him, and was a sore Affliction to him, as he confessed on his Death-bed. I never regard the Charge of a *Zipporah*. I believe God, who saith, *Miser was the meekest man in all the earth*: Not *Zipporah*, who said, *He was a bloody Husband*. Hear how the *Virago* talks, throwing it at his feet. She circumciseth the Child (for so, with the leave of Mr. *Joseph Mead* and his new Reading), I believe. You see she makes nothing to invade the Office of the Man, and that in the highest

Act too. You Ministers, If God and Conscience know you be meek *Moses's*, never be concerned if *Zipporahs* say, You be Bloody Husbands. You have excellent Company in this Abuse. I care not to hearken to the Charge of any Wife against the Husband. I believe *Socrates* was the most Patient Philosopher in the World, though *Xantippe* chide never so much, and throw ——— upon his head.

One of the best Ministers that ever I knew, for Piety, Learning, and Good-Nature, ( famous for Learned Tracts ) had a hard Name because of his Wife's Complaints. He would say, *All was a little Domestick Talk*; but that Domestick Talk broke his heart; that before he dyed, he said, *God hath blessed me with some Parts, that now I begin to be useful in the World, and must I now go out of the World through the Humour of a Woman?* Many dye of the same Disease. Poor Men! they may pity one another, whose Case is such, but cannot help one another. The true Reason of all is this; These Good-natur'd Men, when first married, thought to win their Wives by throwing up their Authority  
and



and all, to them ; but in this they wanted discretion : They sought for Peace out of God's way, and therefore no wonder if they miss'd it. *Gen. 3. 16. He shall rule over thee,* saith God to *Eve*, concerning *Adam*. Yes, verily, it is so. You Husbands, especially Ministers, keep your ground : Look to it : Rule over your Wives, or else they will soon rule over you. One Head or Governor there must be in a Family : God and Nature hath appointed the Man so. Never buy your Peace at so dear a rate, to throw away the Image of God stamped upon you. Make them to be *Obedient* ; it is the Apostle's Command and Word, *Titus 2. 5.*

Bishop *Usher* drank of this Cup. The great *Hooker* also, Author of *Ecclesiastical Polity* ; and they that must pledge such Great Men, *Drink round* patiently. It may be good Physick, though unpleasing stuff.

The Worthy Dr. *Fuller*, Author of the *Church-History*, &c. was one of your Brethren ; and see how excellently well he describes the Unquiet Wife on this Theme,

*No Pleasure like Chiding.*

**S**ome men delight at Sea to sail,  
 As others do in Riding ;  
 But all their Pleasures do them fail,  
 There's no such Joy as Chiding.  
 When in the Morn I ope mine eyes  
 To entertain the day ;  
 Before my Husband can arise,  
 I chide, and then I pray.  
 And when at Dinner I take place,  
 Whatever be the Meat,  
 I first do Chide, and then hear Grace:  
 If so dispos'd, I eat.  
 Let it be Fowl, or Flesh, or Fish,  
 It never shall be said,  
 But I'll find fault with Meat or Dish,  
 With Master, or with Maid.  
 Too fat, too lean, too young, too old ;  
 I ever do complain.  
 Too raw, too rost, too hot, too cold:  
 I fault will find, or feign.  
 And when I go to bed at Night,  
 I then could even weep ;  
 For I must part with my Delight,  
 I cannot Chide and sleep.

How-

However, this doth mitigate,  
 And much abate my sorrow ;  
 That though to Night it be too late,  
 I'll early Chide To-morrow.

And Madam, when asleep, was as quiet as any one in the house, and continued so till she awoke.

Here I have given you a Copy, but, perhaps, many need it not, having the *Original* at home.

You Loyal, Obedient Wives are highly to be commended, but the Number is so small, a few words may serve the turn.

And now, Friends, a Word or two among Friends : Doth not sometimes one of your perfect Wives make you perfect Men almost perfectly mad. I knew the Woman mentioned before, that must fast Forty Days and Forty Nights, would not speak to her Husband a Fortnight together upon a Pett, though he shew'd her all imaginable kindness : She would commonly lye by her self. It had been well for her Husband if she had begun her Forty Days Fast Twenty Year sooner.

A fa-

A famous Bishop, now dead, after the Death of his Wife, preached on this Text, *In all things be thankful*: A most Ingenious Discourse it was, how every Condition might afford matter of Thankfulness: At last he brought it to the Wife's death. Now, said the honest Old Gentleman (for so he was) *If she was a Good Wife, be thankful you had her so long; if she were a Bad Wife, be thankful you were troubled with her no longer. So in every thing be thankful.*

Now, Friends, you that take such advantages against Ministers and others, What if others should serve you so, if they heard what is whisper'd in your Ears, *Dost thou hear, Friends shall know what thou art, &c.*? Or the Complains made among your selves against one another, which the *World* must not know, for they would not then believe you were Perfect Men, but *Perfect Fools*.

Now I know you will not talk of such a Friend's Sin, but of his Fault; and when you are sometimes ready to take one another by the Throat, you have gone to Prayer,

Prayer, and confest others faults (perhaps not your own). *David*, a better man than you, confessed often his sins. Though it be a Shame to commit sin, it is an Honour to confess it. But you *Perfect ones* (and without being so, the Old-Fox that play'd with you till he caught you, said you were all of the Devil) must not confess Sin, no, by no means, but will sometimes *Faults*, and, to be plain between Friends, Notorious ones. But tell me, If Friends should go to Hell for Faults, will it not be as bad as if they had gone there for Sins.

I appeal to the Light within you, you Children and Servants of these Perfect Sinless Men and Women, Do you not see your Fathers or Masters come home half drunk, or more so? Do you not hear them speak falsely now and then, and outwit others? (You know the meaning of the Phrase). Do you not see them fiery and contentious too often? Are you not sometimes ready to fight, and say, The Men of the World, that own the outward Christ, and outward Word, and outward Prayer, are far better than Friends, yea,  
Angels

Angels in comparison of them? I have known some of the greatest Pretenders to Perfection, so unquiet, so full of Passion, that it hath cured some I were acquainted with, from desiring their Company, when no Dissuasions or Arguments of mine could do the work,

For my part, when I heard *Whitehead* and other Inspired Persons preach, when I saw the vain Conversations of other Quakers, what the Queen of *Sheba* said of *Solomon's* Wisdom, and the Order of his House, I must say of their Folly and their Brutality; 1 Kings 10. 6, 7, 8 *It was a true Report I heard where I dwelt, of thine Acts, and of thy Folly: Howbeit, I believed not the words, till I came and mine eyes had seen it; and behold, Half was not told me. Unhappy are thy Men, and unhappy are these thy Servants, which stand continually before thee, and hear thy Folly.*

A word to *She Friends*, guilty of the Fault (not Sin) before-named. You Sinless Perfect Scolds, I have been the happy Instrument of recovering some sinful ones of your Hue and Complexion; I wish I could

could hope to recover you. You, like the Pharisees, say, *You see, therefore your sin remaineth*, John 9. 41. *You whole ones ( in Conceit ) need not the Physician, but they that are sick. I cannot call you righteous ones ( in your Conceit ) but sinners to repentance.* Can your Husbands, that being without sin, please God in every thing, please you in nothing? What, are you not only as Holy as God ( I tremble to mention the Blasphemy ) but more Holy, more Wise, more Good? Thus you are deceived by the Serpent, who told the Woman, Gen. 3. 5. *Ye shall be as Gods, knowing good and evil.* You that by your Disorders, Passion, Revilings, would make not only many Heathens, but the Devil himself, were it possible, to blush, I tell you these things, Friends, are Faults, great Faults, though no Sins.

So I might lay the like to Unquiet, Chiding, Restless, Turbulent, Foulmouth Husbands; for such there are, though not so common as Women that are so. You beg not Pardon of God by Secret Prayer, nor Family Prayer: None shall you have. You that all this while boast  
of

of your Perfection, and say when we plead against the Commission of Sin, but for its Confession, we plead for the Devil's Kingdom; know you, according to your desire, God will shortly render to you according to your works.

To my knowledge many of you take the Name of God in vain, and suffer your Children so to do; a great, though a common sin, and a breach of the Third Commandment; and have been angry with me for reprovng you and yours for this. Yet after all this, I think there was never such an Impudent, Shameless Generation of men, since God made man on the face of the earth, who disdain to make any Acknowledgment to God or Man of these and other horrid Impieties, but boast of a Perfect Sinless State.

I have not said so much of the Immoralities of this People, especially for the sin of Lying, as others talk of, and I once could not believe, but by conversing with them, find to be true. What Falshood and *outwitting* of men (a new Phrase for Cheating) is found under *Yea* and *Nay*!

Who



Who would have imagined that *Barclay*, in his *Apology*, the *Goliath* of their Camp, vilifying the Scripture like any Seminary Priest or Jesuit, should dare to say that which carries notorious Falshood in the Front of it, *That there is hardly any one place of Scripture, that two men be agreed in the Sense of*: When there are so many Thousands of Places of Scripture, not only Historical, but Doctrinal, that it is hard to find two men but what are agreed in. But why reply I to that which is not to be honour'd with a Confutation? May such Grand *Impertinents* and False Speakers learn of *Job's* Friends, *Job* 2. 13. To sit down, and say not a word: An Argument, by the way, which this man brought for Silent Meetings. But for my part, complain who will of their Silent Meetings, I will commend them as the best Meetings they have, and would theirs were all such: Yea, Friends, hearken to no Priest of them all that advise you to *Speak*; for the Wisest of Men saith, *A fool is thought to be wise, when he is silent*. No Nonsense, no Blasphemy will then be any more heard in your Assemblies. This *Barclay* also tells us, If Infallibility be not in his

his Enthusiasms, it is not lodged in Scripture, but we must go for it to the Chair at *Rome*. Every thing, Poor *Robin*, to its Centre. Thy Doctrine came from *Rome*, tends to *Rome*; and many that knew thee, believe thou wert not to be reckoned in the number of Protestants.

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